SERMON

At the Funeral of the Right Reverend Father in God,

JOHN Cosin

Late Lord Bishop, and Count Palatine of *Durham*.

THE

EPITAPH

OF THE

DECEASED,

Prescribed by himself in his

WILL, was this;

Beati Mortui, qui moriuntur in Domino, requiescunt enim a Laboribus suis.

The dead Mans real Speech.

A FUNERAL SERMON

Preached on *Hebr.* xi. 4.

Upon the 29th day of *April*, 1672.

TOGETHER WITH

A brief of the Life, Dignities, Benefactions, Principal Actions, and Sufferings; and of the death of the said late Lord Bishop of *DURHAM.*

Published (upon earnest Request)

By *Isaac Basire* D. D. CHAPLAIN in ORDINARY to his MAJESTY, and ARCH-DEACON of NORTHUMBERLAND.

LONDON,

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TO THE

Christian Reader.

THis untimely Conception might have proved an Abortive, or if born, a Benoni, to the Parent then in sore Travel, through sickness, both in the Preparation deproperated, as also in the present Production; being at the earnest intreaty of the Noble Relations of our Lord Bishop deceased, now pressed unto the Press. When this was delivered, vivâ voce, out of a due Regard to the Solemn Confluence of so many Worthy Persons, (for some of them came from far) as also out of a respect to the day, then far spent, I did purposely contract my Meditations, and express them then, under the Ancient Gen. 35. 18.

Canonical measure of an * Hour: *Esteeming it a point of* Commendable Prudence, *and also of plausible Thrift to boote, on such Solemn Occasions, to shorten the double pains both of the Speaker, and of the Hearers.*

* Νῦν δὲ ὥρα διαφοιναι πεπονηκότας ὑμᾶς. S. Basil. Homil. xxiii.

Ἀθὲς εἰς τὴν τεσσαρεσκαιδέκατον ψαλμὸν —— ἐξικέσθαι πρὸς τὸ πέρας τοῦ λόγου, ὑπὸ τῆς ὥρας, οὐκ ἐπιλεξάμενοι, νῦν δὲ ἥκομεν εὐγνώμονες —— Idem S. Basil. Homil. 2. in Psalm. xiv.

Non adhærendum rebus secularibus (* *) *Concionator non ultra Horam, ne fastidium pariat auditoribus*; Canon Hungaricus, &c.

But since the delivery, being desired, as by sundry Worthy Relations of the deceased, so at the request of my Friend, the Honest and Industrious Book-seller, I have been perswaded to enlarge the Sermon, with the Addition of a Brief of the Life of the deceased Prelate; and so my Brooke is become a River, *I wish it may not prove a* Sea, *to deter the Reader from launching out into it: For* the matter of Right done to the dead *in General, I refer my self to Gods Word: For* the matter of Fact *in particular concerning the* Person *of the deceased, I Report my self to their Report, whose*

Eccles. 24. 31.

Information

Information I have diligently, and severally desired, and faithfully delivered here, relying upon their verity, *confirmed by the* Authority *of our late Lord Bishops* Last Will *in English, which should be* Sacred. *My honest Request to the Christian Reader is only for the same Candour in the Reading, as was intended by me in the Writing.*

All which commending to God for a Blessing, I take leave, Praying in K. Davids *words; That God would* spare me a little, that I may recover my strength before I go hence and be no more seen. Psal. 39. 15.

FINIS.

Imprimatur,

Imprimatur,

Tho. Tomkins R. R^mo in Christo Patri ac Domino D^no *Gilberto* Divinâ Providentiâ Archi-Epiſc. *Cant.* à Sacris Domeſticis.

Ex Ædibus Lambethanis Feb. 10. 1672.

ERRATA.

PAg. 6. lin. 1. deeſt *but* before *upon*. & l. 2. *an* bef. *uniform*. & l. 14. *in compariſon of eternity*, after *ſpan long*. & l. ult. *and felicity*, after *innocence*. p. 8. l. 8. for *how* read *which way*. p. 9. l. 5. dele comma after *Strange*. p. 24. l. 25. r. *the Holy*.— p. 37. l. 4. *phraſe it in*— p. 42. Marg. for *Covarr.* r. *Covarruvius*. p. 43. l. 4. r. *Calligraphy*. p. 50. l. 11. r. *domeſtical*. p. 54. Marg. ad lin. 11. r. Conſtantinopol. p. 57. l. 2. add *be* before *much*. p. 59. l. 25. after *teaching* add *them*. p. 70. l. 12. after *thrive* add *the*. p. 71. l. 26. r. *Proprietary*. p. 85. l. 15. after *Character* add *Conſcience*. p. 92. l. 13. r. *Brown*. p. 93. l. 22. for *with* r. *of*. p. 97. Marg. r. *Switzerland*. p. 118. l. ult. for *ſtill* r. *yet*. p. 118. after the Latin Will dele *Vid. T. Will.* &c. p. 119. before *Our help*, inſert, *The Tranſlation of the Latin Will*. p. 121. l. 13. for *ſhading* r. *ſhadowing*.

The

THE
Dead Man's
REAL SPEECH.

Hebr. 11. 4.

—By it, he, being dead, yet ſpeaketh.

KNow you not that a great man is faln in Iſrael? This was *David*'s noble Epitaph over *Abner*, though his Rebel: and how much more may this be our Juſt Preface to this ſolemn Funeral (to be ſure) over a better Man than was *Abner*? Therefore in King *David*'s 2 Sam. 3. 38.

words I may truly say again, *Know you not that a great Man is now fain in our Israel?* A great Man indeed, as shall appear before we take our Final Leave of him: We may be sure greater than *Abner*, not only in his State, but, which is the crown of all true greatness, in his Graces and Beneficence; in this indeed, and in truth, greater than *Abner*: yet *Abner* was a great man, for he was a General in the Field; (but on the wrong side, the Rebels side:) Our great man a General not only in the Field *, but, which is much more, a General in this Church, I mean, his Diocess (a great one) and in both these great Capacities constantly Loyal, *ad Exemplum*: And yet, as high as this great man was so lately, behold how low he is laid down now, who yet must be laid down lower, as you shall see by and by. Such Spectacles of Mortality ought to be to us Survivours *tot Specula*, so many true

* The Lord Bishop of *Durham* is Lieutenant General of this County, as *ab Antiquo ex Officio*, so, *ex abundanti per Mandatum*, by the Kings gracious Commission, *cumulative* and so still under the King, who is always the Sovereign of all Estates in his Realms.

Looking

Looking-glasses, wherein whatever our *Artificial* Looking-glasses may flatter us, with what our living faces seem to be now, this *Natural* Looking-glass tells us plainly, to our faces, what all our dead faces shall be, must be then (God knows how soon:) *He being Dead, yet speaketh* out Mortality to us all; so many Funerals, so many Warning-pieces to us all to prepare for our last and greatest Issue. This, in the Judgment of the wise man, is the best use we can make of our Access to *the House of Mourning*, such as this house is at present; therefore the Living should lay it to his Heart, which that we may all do: Eccles. 7. 2.

Let us pray with the Spirit, and in the words of King *David: O teach us to number our days that we may apply our hearts unto wisdom.* Psal. 90. 12.

Ye shall further pray for Christ's Holy Catholick Church, *&c.* Can. 55.

Hebr. 11. 4.

THe *Scope* of this Text (which must be the *Aim* of the Sermon) is this, to stir up all the faithful living to imitate the faithful
Hebr. 11. that are dead; whereof this Chapter is the sacred Roll upon the Divine Records, down from *Abel* unto the Patriarchs, the Judges, the Kings, the Prophets, *&c.* that is, that
Hebr. 6. 12. we should endeavour to *become the followers of them who through faith and patience inherit the promises.*

The Text is short, but the Lesson is long (that is) to live so now, as we may die well at last, and, by our good works, speak when we are dead.

The Parts are two, which do express two States of Man.

1. The state of Death, [*He being dead*] which is the privation of the life of nature common to all men, (on which frail life most men doat so much, because they have no care for, nor hope of a better life.)

2. The state of a Life after Death, that

that is, the Life of Glory, implied in these words [*He speaketh*] for Speech is the evidence of a living man: *Ergo Abel* though dead in the Body, yet is still alive in the Spirit.

The *first* is a Corrosive to the state of Nature, but the *Second* comes in as a Cordial to all those who are in the state of Grace.

This Text appears much like the Israelites Guide in the Wilderness; 'twas *a Cloud*, and that no ordinary Cloud, but such a Cloud as was *Dark* on the one side, and *Light* on the other side, *dark* towards the *Egyptians*, but *Light* towards the *Israelites*: Even so is *Death*, dark and sad to the Unbelievers and Impenitent, but lightsome and welcome to all true Penitents and Believers. Exod. 14. 20. with Hebr. 12. 1.

1. To begin with the first, *The state of Death*; Man in the state of Innocency was created capable of three Lives; the Life Corporal, Life Spiritual, and Life Eternal.

The first is *the Life of Nature*, a Transitory Life.

The second is *the Life of Grace*, a

Life permanent upon condition of perſeverance in uniform obedience to God.

The third is *Life Eternal*, *the Life of Glory*, the Life of the Saints Triumphant, of the Elect Angels, yea
Epheſ. 4. 18. *the Life of God himſelf*, and therefore a Life immutable, interminable.

2. Two of theſe three Lives [the Life natural and ſpiritual] man had then in preſent *poſſeſſion*, and the third in a ſure *reverſion* after the expiration of but one Life, and that a ſhort one too, but a ſpan long; this preſent life is no more, by King *David's* juſt
Pſal. 39. 5. meaſure; *Behold thou haſt made my days, as it were a ſpan long.*

3. Man by his Apoſtaſie from God, through the firſt original ſin of willful incogitancy, and through pride, did ſoon deprive himſelf of all theſe three Lives at once, and ſo according to the juſt ſentence of God, pronounced upon man aforehand (for a
Gen. 2. 17. fair warning) *Morte moriêris*, *Thou ſhalt die the Death*, man was juſtly precipitated from that high ſtate of Innocence into the baſe and damna-

ble

ble ſtate of ſin and miſery, whereby every man, none excepted, (but the God and man Chriſt Jeſus) is now by original ſin become ſubject to a three-fold Death, Firſt, *Corporal*, Secondly, *Spiritual*, and thirdly (without Repentance) *Eternal*.

The firſt is *Death Corporal*, which is a total (but not final) ſeparation of the Soul from the Body [the ſad Real Text before our Eyes.]

The ſecond is *Death Spiritual*, a far worſe kind of death, a ſtate of ſin, which is a ſeparation of the ſoul from the Grace and Favour of God which is life it ſelf, without which we are all by nature, *dead in treſpaſſes and ſins, Children of wrath*, no better. Pſal. 30. 5. Epheſ. 2. 1.

The third and worſt of all, is *Death Eternal*, and therefore called in Holy Scripture, *The great Death, the ſecond Death*; becauſe it is a final, total and eternal ſeparation of both Soul and Body, from the Glorious Preſence, Beatifical Viſion, and admirable and unſpeakable Fruition of God himſelf; whom as to ſerve here on Earth is the *Life of Grace*, ſo Revel. 20. 6.

to enjoy in Heaven is the *Life of Glory*, which is life everlasting.

4. The first of these three [*Death Temporal*] none of us can avoid; die we must, die we shall, God prepare us all for it: But as the thing, Death, is certain for the matter, so for the manner, *how* we shall die, in, or out of our wits, as in Frenzies, *&c. where* we shall die, amongst Friends or amongst Foes; *when* we shall die, whether in youth or in old Age; how we shall die, whether by a suddain, violent, or painful Death (which God in mercy avert from us all) none of us all knows: and therefore our best course is, while we may (by a lively faith, timely repentance, and real amendment of life) to prepare for Death; * and then come Death in what shape it will, and welcome, we shall not die unprepared. Yet it concerns us all frequently and seriously to think of these great *Quatuor novissima* [*Death, Judgment, Heaven* and *Hell.*] 'Tis *Moses* his passionate wish; *O that they were wise, that they understood this, that they would consider*

* *St. Aug. de Discipl. cap. 2. non potest malè mori qui benè vixerit, Audeo dicere, non potest malè mori qui benè vixerit.*

Deut. 32. 29.

der their latter end : Since 'tis appointed for all men once to die, and after that comes Judgment. The Vulgar Translation renders it *ſtatutum eſt*, Death is an univerſal Statute, Law to all mankind; and ſo it is both for authority of coaction, and certainty of execution, for it is grounded upon two of the greateſt Attributes of God, which are, Hebr. 9. 27.

Firſt, *God's infallible Truth*; for the Commination was directed unto man, and that alſo in mercy, to forewarn him that he might not ſin.

Secondly, *God's exact Juſtice*, which requires the execution of the Divine Sentence, to be done upon the ſame nature that had ſinned. Man did ſin, therefore man muſt ſuffer, that is, man muſt die; and becauſe the firſt man *Adam* was the Original Root, and General Repreſentative of all mankind (*Adam*'s offſpring) therefore all men muſt die (pray God we all may die well) or if they live to the end of the world, yet they muſt ſuffer *a Change* at the leaſt, at the laſt, which Change whatever 1 Cor. 15. 51.

ever it be,(for 'tis a Myſtery)will be equivalent to a Death, ſo that there lies an univerſal neceſſity to undergo a Death, ſome kind of Death. In the Antient Regiſter of the *Macrobii*, thoſe long liv'd Patriarchs, *Adam* liv'd 930 years, *and he died*; *Methuſelah*, the longeſt liver of all Mankind, lived 969 years, *and he died, &c.* that is the burthen ſong of them all: Neither *Methuſelah* the antienteſt, nor *Sampſon* the ſtrongeſt, nor *Solomon* the wiſeſt of men, could exempt themſelves from the fatal neceſſity of Death. *Seneca* himſelf, though but a Heathen Philoſopher, being ignorant of the original cauſe of Death; yet obſerving the generality of the event of Death, drew his Topick of Conſolation to his Friend *Polybius*, ſad for the Death of his Brother, from this neceſſity of Death: But God be thanked, we Chriſtians have better Topicks of Comfort for the Death of our Chriſtian Friends, paſt, or our own Death a coming, by oppoſing, through Faith, againſt the terrour of our Diſſoluti-

Gen. 5. 5.

on

on by Death, the consideration of our admirable and comfortable conjunction with Christ our Head after Death. This glorious state is by St. *Paul* styled *the manifestation of the Sons of God*, for which, by a natural instinct, *the whole Creation groaneth with an earnest expectation* of the accomplishment: The word in the Original is very significant [ἀποκαραδοκία] which betokens *the looking for some Person or thing with lifting up of the Head*, or stretching out their Necks with earnest intention and observation to see when the person or thing looked for shall appear; as a poor *Prisoner* condemned looks out at the Grates for a gracious Pardon: And if the Creatures inanimate, *&c.* do so earnestly pant for the Final Redemption of the Sons of God, how much more we being the Parties principally concerned? This made St. *Paul* as it were with hoised-up sails of Hope and Desire (the Affections of his Soul) to long *to be dissolved and to be with Christ.* The Original imports to loosen, or to launch forth, as Rom. 8. 19. Phil. 1. 21. ἀναλῦσαι.

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5. I have so much Christian charity for the surviving noble Relations of the Great man deceased, as to believe that, if they could, with their wishes and tears, waft him over back from Heaven to labour again on Earth, they would not do it, if they loved him indeed, and not rather themselves. 'Tis an excellent observation of *Isidore Peluſiota* (he lived above 1200. years ago) who commenting on these words of our Saviour's compassion for *Lazarus* expressed by his tears, that it was not at the Death of *Lazarus*, but that it was at his Resurrection that *Jesus wept*, a real demonstration of his Humanity both natural and moral: This Father's note upon that difference is this, That our Saviour Christ's Love towards *Lazarus* was *a Rational Love*, yea, *a Divine Love*, not as Ours towards our dead Friends too too oft, too *carnal* or *natural*, or at the best a *humane love*, if not a self-love, we

John 11. 35.

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* הבל

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8. Firſt, *the Speaker* is *Abel* *, whoſe name bears mankinds univerſal *Motto* in the Holy Tongue, that is, *Vanity:* for when all is done, *Vanity of Vanities, all is Vanity:* until *the Spirit of man return to God who gave it:* till then, whatever Pride may prompt vain man, verily *every man living, in his beſt eſtate, is altogether vanity, Selah!* * הבל Eccleſ. 1. 2. Eccleſ. 12. 7. Pſal. 39. 7.

Secondly, For *his Trade*, he was an Heardſman, for he offered to God the beſt of his Flock, in due *Homage*, and as a Figure of that *Lamb of God, which*

John 1. 29. *which was to come to take away the sins of the World:* no doubt he was well instructed by his Parents *Adam* and *Eve*, of whose Conversion and Salvation to doubt, (since the promise of Gen. 3 15. *the Blessed Seed* preached unto them by Almighty God himself after their fall, and which we must in reason suppose was apprehended and applyed by them to themselves through Faith, lest God's preaching should prove vain: such a suspicion, or doubt of their eternal state) were in us their Posterity an odious want of charity, and against the Current of the *Antient Fathers*, who give for it this probable reason, That God did expresly curse the Serpent and the Earth, but God did not at all curse either *Adam* or *Eve*; but contrarywise God in mercy did bestow upon *Adam* and *Eve* the original and fundamental blessing of the Promised Seed, *the Messiah* which is *Christ Jesus* our Lord and Saviour, in whom all *Adam* and *Eve*'s Posterity should be blessed; and therefore they are not to be concluded within the number

from. Epiph. Chrysost. Augustin. &c.

ber of the damned crew, upon whom shall be pronounced that dreadful final sentence of *Ite, maledicti: Go ye cursed.* As a clear evidence of *Adam* and *Eve*'s Faith, we produce their Works, namely the Godly Education of their Children, *Cain* and *Abel*, in God's true Religion, to offer corporal sacrifices, *&c.* with a spiritual reference, and therefore with faith in the only expiatory and satisfactory sacrifice to be performed in *the fulness of time* by the person of the *Messiah, the second Adam*, for the saving of mankind, as the *first Adam* was in the damning of mankind; both the *Adams* being *publick Representatives* of all mankind, as the first in the Fall, so the second in the Resurrection.

Mat. 25. 41.

Galat. 4. 4.

9. This just Apology for our first Parents, *Adam* & *Eve*, I thought it my filial duty to offer unto all mankind, *Adam*'s off-spring, once for all to stop the mouths of censorious Children unmindful of their original duty, and of the Rule *Parentum Mores non sunt Arguendi: Shem* and *Japhet* were

Genes. 9. 22, 23.

bleſſed for turning away their faces from their Father's nakedneſs, but wicked *Cham* was, for outfacing it, curſed with a grievous curſe *.

* This Curſe ſticks to this day (above 4000 years) as a foul brand upon *Cham* in his curſed Poſterity, for the *Egyptians* and *Ethiopians* or Blackamoors are the Deſcendants of curſed *Cham* [*Lexic. Geographic. Ferrarii ad vocem Æthiopiam. Sam. Bochart. geographia ſacra parte* 1. *lib.* 4. *cap.* 1.] A People of all Nations moſt inconvertible, even to a Propheis Proverb [*Ferem.* 13. 23.] *Can the Ethiopian change his skin &c.* A ſtanding dreadful Monument, and a thundering Warning-piece to all ſuch young *Chams*, as dare to diſgrace their Parents privately, or rebel againſt them publickly.

10. 'Tis very obſervable that God had reſpect unto *Abel* firſt, and then to his ſacrifice, to intimate that God firſt accepts *the Perſon*, and then his ſervice, for *Abel* offered by Faith, but *Cain* without Faith, for want of which God rejected the perſon of *Cain* (though the Elder Brother) and conſequently his ſacrifice.

Verſ. 4.

Hence obſerve, that *two men may come and worſhip God with the ſame kind of outward worſhip; and yet differ much in the inward manner, and ſucceſs of their ſervice to God:* Witneſs *Cain* and *Abel* in the Old Teſtament, and the *Publican* and the *Phariſee*

Luke 18.

riſee in the New. For the true Religion is chiefly inward for the ſubſtance, and not only outward for the circumſtance and ceremony; the Religion of too many, I had almoſt ſaid, of moſt formal Profeſſors now a days; an *Artificial Religion*, as being moved chiefly, if not only, by outward Reſpects and Objects, without any inward Life, the want of which did make a wide difference betwixt *Cain* and *Abel*, the Speaker here, from whom to paſs unto his Speech, we ſhall interpret it by a three fold Expoſition.

1. *Grammatical.*
2. *Doctrinal.*
3. *Moral.*

II. As to the *Grammatical* Expoſition, I am not ignorant that the word [λαλεῖται] in the Original may be *verbum medium*, and ſo may be tranſlated either in the *paſſive ſence* [*he is ſpoken of*] as ſome few Interpreters have rendred it, or in the *active ſence*, to which I am rather carried by the

clear and ſtrong current of almoſt all Interpreters *, and *the Harmony of eight Tranſlations* both Antient and Modern, who all render it actively, *He ſpeaketh.* This Tranſlation is confirmed by a clear Parallel (*Hebr.* 12. 24.) where compariſon being made betwixt the precious blood of *Jeſus Chriſt* and that of *Abel*, 'tis expreſſed in *the active ſence* [λαλοῦντι.] *Not in the paſſive*, that *the blood of ſprinkling* is better *ſpoken of*, but in the active that *it ſpeaketh better things* than that of *Abel. Ergo, Abel* being dead, yet ſpeaketh, *quod erat demonſtrandum:* Enough of the *Grammatical* Expoſition.

Syriack, Vulgar, Æthiopick, Arabick, French, Engliſh, Germain, Italian.

Clem. Alex. Chryſoſt. Vatablus, Zegerus, Grotius, Tena.

12. We paſs now to *the Doctrinal Expoſition.* The *Doctrine* is this, *That for the godly there is a life after this life, for Abel being dead yet ſpeaketh,* but we know that dead men are ſpeechleſs, and that ſpeech is both a ſign and an action of life, *Abel* is not abſolutely dead, though dead in part, he ſtill lives. We inlarge the inſtance from righteous *Abel* unto all the faithful; the *total ſumm is* this, That

That *though good men die, yet their good deeds die not*; but they survive, and that in both Worlds.

First, In this world to their due praise (for *their own* good *works praise them in the gates.*) Prov. 31. 31.

Secondly, They live in the next world by their Reward and Coronation, *for their works do follow them:* So many good works, so many living Tongues of good men after Death; who are therefore styled in the Holy Gospel, *The Children of the Resurrection:* and again, *Abel* still lives unto men, in the memory of all good men, for to such *the memory of the just shall be blessed*, and the memory of their vertues calls for both our *Commemoration* and *Imitation* of them, which leads me to the third point propounded, which was the *Moral Exposition.* Revel. 14. 13. Luke 20. 38. Prov. 10. 7.

13. For I suppose none that hear this, are so gross of understanding, as to imagine a *Vocal Speech* of the Dead, which would be a miracle, but a *Speech Analogical*, by such a Figure as the *Heavens speak when they declare the Glory of God.* The parallel Psalm. 19. 1.

of St. *Chryſoſtom* upon the Speech of *Abel*, our ſpeaker in the Text: the Father, after his wonted Rhetorick, amplifies it thus; *If Abel had a thouſand voyces when he was alive, he hath many more, now he is dead*, ſpeaking to our admiration and imitation. But though the Dead Man's Speech be no *vocal ſpeech*, yet it is and will be a *real ſpeech* for our *converſion* or *condemnation* to the end of the world: for *Abel being dead, yet ſpeaketh.*

Firſt, *He ſpeaketh* by his *Repentance* implied in his ſacrifice, not only for *Homage*, due by all rational creatures, whether Angels or men, unto God their Creator, but alſo as a *tacit confeſſion of ſin* to be expiated by the All-ſufficient ſacrifice of the promiſed bleſſed ſeed, the Meſſiah to come, and ſo *Abel being dead, yet ſpeaketh*, and was by his *typical ſacrifice* the firſt Prophet of the Old Teſtament. The *good examples* of holy men are *ſtanding real Sermons:* For there are two ways of *preaching, by word, or deed:* The firſt is good, the latter

is

is better, but both are best.

Secondly, *Abel being dead, yet speaketh by his faith* expressed here in the Text, which faith is a never-dying Preacher to all Ages of the Church, because it assureth all the faithful (such as was *Abel*) of both God's *regard* and *reward* of all his true Servants, *who follow Abel's faith.* Hebr. 11. 6.

Thirdly, *Abel* being dead yet speaketh by his *works of Righteousness*, the necessary and best evidences of a lively faith, for which *Abel* stands *canonized* by God's own *approbation* and *acceptance*, First of his *person*, that he was righteous, and then of his *performance*, his sacrifice: Therefore *Abel* is inrolled with *Enoch* (*vers.* 5.) for his Communion of Faith, Godliness, and Happiness, by which both *Enoch* and *Abel* pleased God. The Jewish *Rabbins*, and sundry Christian Interpreters offer as a tradition this sign of God's acceptance of the sacrifice of *Abel*, to wit, by *sending Fire from Heaven* (as upon *Aaron's* and upon *Solomon's* and upon *Eliah's sacrifice*) which kindled the

James 11. 18.

Hebr. 11. 4.

Theodotian. Theophyl. & Alii.

Lev. 9. 24. 2 Chron. 7. 1. Kings 8., 8.

sacrifice of *Abel* the younger Brother, and not that of *Cain*, who was the elder Brother. Some Interpreters think that this acceptation of *Abel's* sacrifice was a designation of *Abel*, the younger Brother, to the Priesthood before *Cain* the elder Brother, and that these were the occasion of *Cain's* envy, and his envy the cause of *Abel's* murther. By the way, 'tis worthy our observation that all that come to worship God are either *Abels* or *Cains*, that is, they come with faith or without faith, and they speed accordingly.

Cornel. Bertram.

Fourthly and lastly, *Abel being dead yet speaketh*, as in *his Life* by his Actions, so *at his Death* by his patience and passion; for as St. *Stephen* was the *Proto-Martyr* of the New Testament, so was *Abel* the *Proto-Martyr* of the Old Testament, for he died for *righteousneß sake*: Hence some Interpreters derive his name from אבל, which in Holy Tongue signifies *to mourn*, because he was the first man that did taste of Death, for which, and for whom his (and our first) Parents

Parents *Adam* and *Eve* did begin to mourn.

As it is certain that *ſin*, though but a beaſt, *hath a voyce*, and which is more ſtrange in a beaſt, ſin hath an *articulate voice*, and by a *counter-paſſion*, which is *lex talionis*, ſin doth not only indite the ſinner, but alſo indorſeth upon the ſinners bill the parallel puniſhment for time or place, perſon or action, ſo that many times the *puniſhment* becomes *the Anagram of the ſin*: This even natural men do confeſs, witneſs *Adonibezeck*, *As I have done, ſo God hath requited me*: which was alſo King *David*'s caſe, *Blood for Blood*; ſuch was the voice of ſin, and of their own Conſciences. Sin hath a voice indeed, and that a loud voice, for it reacheth as high as Heaven, to God's ear, and from thence rebounds with *an eccho* upon a man's own conſcience. We read of the *cry of Sodom*, and of the cry of the *hireling's wages*, kept from him, and here *Abel's blood* hath *a voice* that cries aloud for Juſtice in God's eares, and as it were, prefers a *Bill of Indictment*, upon which

Judges 1. 7.

2 Sam. 12. 10.

Gen. 18. 20. James 5. 4.

which God, the juſt Judge, immediately arraigneth *Cain*, paſſeth Judgment and doth Execution upon *Cain* the *Fratricide*, ſtamping a curſe both upon his perſon and eſtate, ſaying,

Gen. 4. 10, 11. *What haſt thou done? the voice of thy brothers blood cries unto me from the Ground, and now art thou curſed from the earth, which hath opened her mouth to receive thy brothers blood from thine hand: When thou tilleſt the Ground, it ſhall not henceforth yield unto thee her ſtrength. A fugitive and a vagabond ſhalt thou be in the earth.* Now, as *ſin* hath *a voice* ſo *grace* hath *a voice* alſo, calling upon us as for our *Imitation* of the vertues of the Saints departed, ſo calling upon God for

Revel. 14. 13. a gracious *compenſation* of their works which follow them after death: *not* at all *by* way of *merit*, but of God's *free mercy*; for what proportion betwixt man's works which are but temporary and therefore finite (all our beſt works are no more, and beſides imperfect all) and God's high reward which is Infinite

Rom. 8. 18. both for weight and for duration to

all

all eternity? Some *Interpreters* add *a fifth way*, by which *Abel being dead, yet ſpeaketh*, to wit, *as a Type*, by his blood ſhed by *Cain* his Brother, *prefiguring* the blood of Chriſt ſhed by his brethren the Jews. And thus many ways, *Abel being dead, yet ſpeaketh*; And ſo all good men, though dead, yet ſpeak by their good works of Faith and Patience: In which bleſſed number, this dead man before our eyes was through God's grace liſted, and ſo ſpeaketh by his good deeds to his Generation, and ſeems by his example to preach unto us all St. *Paul's* Apoſtolical Admonition, *Not to be weary of well doing, for in due ſeaſon we ſhall reap [a reward] if we faint not*, as our Chriſtian hope is, the deceaſed Prelate findeth it now to his everlaſting comfort. Galat. 6. 9.

O how gladly would I make an end here, and ſo come down! Sorry I am that I muſt now paſs and deſcend from the *Literal Text* to this our *Real Text* lying before us; But 'tis a *Rule of Chriſtian practice*, that when God hath been pleaſed to reveal his will by

by the event, our humble *resignation* of our selves and friends, and all, with *submission* of our will to God's will is our duty, and the best remedy to allay all our sorrows, and to say in the words, and with the spirit
Job 1. 21. of Holy *Job*, *The Lord hath given and the Lord hath taken away, blessed be the name of the Lord*, (which is part of our office for burial) *in all this Job sinned not*, no more should we if we would be followers of *Job*'s faith and patience, which God grant us all, through Jesus Christ our Lord, to whom with the Father, and the Holy Ghost, be ascribed from Angels, from us, and from all men, all praise, power, Majesty and Dominion, now and for ever. *Amen.*

A BRIEF OF THE Life and Dignities, OF THE BENEFACTIONS AND Principal Actions, &c. OF The Right Reverend Father in God, *JOHN* Lord Bishop and Count Palatine of *Durham*, &c.

LONDON,

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THE Dead Man's REAL SPEECH.

BUt before we enter into this due *Office of Commemoration*, (for to preach or pray over the dead, is *Juſta perſolvere*) we muſt by way of prevention enter this ſolemn *Proteſtation* againſt this our cenſorious Age, That we do abjure all manner of *flattery*, *paſſive*, *or active*, being, God be thanked, ſettled above all ſlaviſh fear or baſe hope from the living, much more from the dead. Was King *David* a Flatterer for compoſing and publiſhing thoſe goodly

2 Sam. 1. 3. goodly Epitaphs upon *Saul* and *Abner*, who yet were no very good men? or were the *godly widows*, Acts 9. 39. flatterers for shewing *the Coats and Garments which Dorcas made* whilst she was alive? In the ensuing rehearsal our intention is, and our endeavour shall be to publish nothing but *vera & utilia*. As for the verity, as I am confident of the *Ingenuity* of my Instructors (Persons of Quality and of good credit;) so (as I said before) I am convinced and confirmed of the *verity* of the matter, by the *last will* (a sacred thing in Law) of our late Lord Bishop. And as for *the utility* of this due office of *Commemoration*, we commit our Meditations to Gods direction; and commend them to your attention. If there be any *Adder* that dare hiss against this dead Prelate, or the liveing for giving the dead his due, or shall object, Was this man one *in quo Adam non peccavit?* Was he a man all made of Vertues? Had he no faults? Our answer is that *Proverb of Charity*; *De mortuis nil nisi bene*; 'tis an honest old say; as νεκρὸν ὀκνεῖν,

δακνεῖν, to gnaw on dead mens bones, is an inhumane, brutish, unnatural humour: Such *Cannibals* as do delight to feed on dead mans flesh, by tearing of their Fame, do take the Devils Office out of his hand: Yet, the Devil, if one may say so, was more a Gentleman, more civil to *Job*, for the Devil slander'd him indeed, but 'twas when he was alive, and so might and did answer for himself. Far be it from me to usurp *the Office of a Coroner*, over the state of the Dead; the *Rule of Charity*, and *practice of our Church*, in the Office for the dead have taught me better Divinity. I know by experience, that an evil eye looking upon the Dead, through the wrong end of the perspective, I mean Envy, will not only spear out, but also espy, and that with aggravation the infirmities or faults of the dead; I wish all such seriously to consider themselves, and well to weigh St. *James* * his Observation; *Was not* Elias *a man subject to the like passions as we are?* and yet by the Pens of the Prophets and Apostles dipt in Charity we read nothing

Job 1. & seq.

* James 5. 17.

but commendations of *Elias*; nor of
James 5. 11. *Job*, *Ye have heard of the patience of Job*: not a word of his impatience,
Job 42. 3, 5, 6. tho' confessed by himself (whom some think to be the Authour of the most part of that Book.)

Ecclus. 44. 1. When I have done with the due praises of this Great Man, some *Shimei* with his Serpents tongue may still hiss at, though he can never hurt, this dead man: To stop all such foul mouths I wish them to reflect upon themselves, and let them know that *there must be faults as long as there are men*; and with a serious reflexion upon themselves, let them fore-know that after him who lies here before us, we must all, every one of us, be weighed in the ballance at last; and for my own part I must confess I am perpetually afraid to have my share in that Article against *Belshazzar*; I
Dan. 5. 27. dread his *Tekel*, that final doom, *Thou art weighed in the ballance and found wanting*. The best of us all at *Doomsday* would be glad to have their grains of allowance, and why should we grudge them to our betters?

Let us now praise famous men, and our Fathers that begat us.

Therefore

Therefore now to draw the curtain over all humane infirmities and imperfections, which may God cover in mercy, and clear us all by his free pardon through Jesus Christ our Lord.

And so to proceed:

It is certain that no man is born a Saint; but 'tis as certain that every good man that dies in the exercise of Repentance, Faith and Charity dies a Saint; such as our Hope is, this our Brother died.

First, *his Name.*

His Name was *John*, which in the Holy Tongue signifies *the Grace of God.* Here, by the way, *Parents* and *Godfathers* may take out this good Lesson, not to put upon their Children fantastical, much less profane and superstitious Names, but prudently to chuse such *Names* as may be continual *Memorials* of some good duties to the parties so named, as oft as they shall hear, read or write their own Names, that they may endeavour by

their lives to become as good as their names.

Secondly, *His Sirname.*

His Sirname was *Cosin*, in Latine *Cognatus*, *quasi à Con & Natus*, which (as the famous Civilian *Modestinus* expoundeth it) signifies a Cosin *in primo gradu* in his own Family. This *Sirname* of *Cosin* is become famous by diverse learned men of that Name. I saw once in our Prelates hand *Cognati Opera*; and we have in our hands that excellent Apology for the Ecclesiastical Lawes by Dr. *Richard Cosin* that Renowned Civilian; and now our Church enjoyeth that solid work Intituled,

A Scholastical History of the Canon of the Holy Scripture; brought forth in his banishment, by this our deceased Lord.

Thirdly, *His Birth.*

His *Temporal Birth* was on St. *Andrews* day, 1594. His birth to Glory, (I mean

(I mean the day of his death) was *Jan.* 15. 167½. his Age 78. current, greater by ſo much than King *David's* first meaſure 70. So that, to phraſe in *Jobs* words, *He came to his grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon.* *Length of dayes* is by Gods favour annexed to the *fifth Commandment* [*Honour thy Father*, &c.] which the Apoſtle maketh the *firſt Commandment with promiſe*; and 'tis a Glory: *For the hoary head is a Crown of Glory, if it be found in the way of Righteouſneſs*: A good evidence of Gods acceptance upon his *obedience to* his *Superiours*, *Spiritual*, *Political* and *Natural* Parents, for want of which due obedience to Parents, God many times ſhortens the dayes of the Sons of *Belial*, Rebellious Children.

Pſal. 90. 10. Job 5. 26. Eph. 6. 1, 2. Prov. 16. 31.

Fourthly, *His Perſon.*

God and Nature did frame his *earthly Tabernacle* of a goodly ſtructure, for he was both tall and erect; a fit preſage aforehand of the ſtature

Πρῶτον μὲν εἶδος ἄξιον τυραννίδος, Eurip.

of his future preferments and dignities; he had a Prelatical presence, which he over-topped with his liberal beneficence. This I am sure of, he was no Dwarf, neither in Stature, Dignity nor Bounty, as will appear by the ensuing discourse.

Fifthly, *His Family*.

1. Paternal, his Fathers Name was *Giles Cosin* of *Fox-hearth*; *a Citizen of no mean City* (to use St. *Pauls* phrase, who did glory in *Tarsus* his birth-place.)

Acts 21. 39.

His City was *Norwich*, of which more anon, when we come to his Countrey. He was a good Citizen, a man of substance, witness his liberal education of this his great Son.

2. By his *Maternal* descent, he was Son to Mrs. *Elizabeth Remington*, of *Remington-Castle*, an antient Family, and which is worth all the rest, *both* his *Parents* were *of the Household of faith*, both born and bred in the true, antient, Apostolick and Catholick Religion of the Church of *England*, which

Gal. 6.10.

which this their Son did ſo early imbibe, that he lived and died a conſtant Profeſſor, and Patron of the ſame: Thus was his Family *in Lineâ rectâ*.

As for his *Collateral Line*, he took a Wife out of an antient Noble Family in this Countrey, *Frances*, the Daughter of Mr. *Marmaduke Blakiſton* (a Dignitary both in the Metropolitical Church of *York*, and in this of *Durham*) *Marmaduke* was Son to *John Blakiſton* of *Blakiſton* Eſq; whoſe other Son was Sir *William Blakiſton* Father to Sir *Thomas*. His *Wife* was a prudent Wife, and therefore *from the Lord*: To my knowledge a true yoke-fellow, not only *in Proſperis*, (as too many worldly-minded Wives) but chiefly *in Adverſis*, which is the tryal of a good Wife, and of a true friend indeed; and theſe are bleſſings! For to have the *Burthen* of a Wife, and not the *bleſſing* of a good wife is a great croſs, if not a curſe. Prov. 19. 14.

And here I ſtop from attending the reſt of his Family any further; perhaps

haps I have gone too far already in presuming to blazon a Pedigree, being no Herald.

Sixthly, *His Countrey.*

To pass from his Family to his *Countrey*, he was born a *Britain* and *an English Man.* A Nation so famous for situation, plenty and victories. If *Plato* did thank the Gods that he was born a *Grecian* and bred a *Philosopher*, but still a Heathen: how much more ought every true *English-Man* to be thankful unto God for his birth under a Christian Monarchy? Christian indeed, if, as the current of Historians do report, it received the Christian Religion from one of the Apostles, or one of their Apostolical Disciples; some say *Simon Zelotes*, others *Joseph* of *Arimathea*: and if *England* (as they say) was the first Kingdome in all the world that first received the Gospel, with the countenance of Supreme Authority under *King Lucius* a *Britain* (whom Historians do place *Anno Christi* 170, and 'tis no small addition

Ptol. Camb. Brit. &c. Vegetius above 1200 ago witnesseth that the climate of *Britain* is of that temperature, out of which 'tis fittest to chuse valiant Souldiers.

dition of honour for this Kingdome, that the first Christian Emperour, even *Constantine* * the Great was born in *England*. Thus our deceased Prelate was blessed in the place of his birth, but much more blessed for the state of his New Birth in such a Christian Church, the most Apostolical and the purest of all Christian Churches; *Expertus loquor*, for in 15 years Ecclesiastical Pilgrimage (during my voluntary banishment for my Religion and Loyalty) I have surveyed with an impartial eye of observation most *Christian Churches* both *Eastern and Western*; and I dare pronounce of *the Church of England*, what *David* said of *Goliahs* Sword, *There is none like it*, both for *Primitive Doctrine*, *Worship*, *Discipline* and *Government*, Episcopal Hierarchy, the most moderate and regular: For it was a singular providence of God to inspire the first Reformers of the Church of *England* with the Spirit of wisdome, to conjoyn the zeal for *verity* with due reverence to *Antiquity*: for by *Cardinal Baronius* his own Confession,

* *Sabellicus R. Archiep. Usher Præfat. ad Britan. Eccles. Primord. ex Euseb. Theodoret.*

1 Sam. 21. 9.

Casaub. Epist. ad Salmasium.

Baron. ad an. Christi 35. & ad an. Tib. Imp. 10. where he affirms that Britain was converted by Joseph of Arimathea. The like is affirmed by Gildas Covarrus and others.

Confession, the Church of *England* is for her Christendome acknowledged antienter than *Rome* it self by nine years; and 'tis strange in reason, and more strange in nature, that the pretended Mother should be younger than the Daughter, but that any thing which is rational is rejected by such as only relie upon a Magisterial pretence of *Ipsa dixit*, which false principle smells rank of wilfull schism, and also wrongful in *causa propria*. And here without suspicion of ingratitude, I cannot but bless God, that by his providence he was pleased to ingraft me into this Holy Church, wherein I have had the honour to bear the office of an unworthy Priest, above 43 years. To pass on from *England*, the general Countrey of the deceased, to his particular Countrey; He was born in *Norwich*, an Ancient, Great, Famous and Opulent City, and the more opulent now by his late liberal Gifts and Legacies to that City, expressed in his *English Will*.

Cambd. Brit.

Seventhly,

Seventhly, *His Education.*

To paſs from his Countrey to his *Education* : He was planted in the Free School of *Norwich*, watered by that famous Fountain of this Land, the Univerſity of *Cambridge*; and *God gave the increaſe* both of ſolid Piety and ſound Learning, firſt in *Caius* Colledge, whereof he was Fellow, and afterwards he had the honour to be brought up at the feet of that great *Gamaliel Dr. John Overall*, an Apoſtolical *Biſhop* firſt of *Litchfield*, after of *Norwich*, whoſe *Secretary* he was for his Learning and Cœligraphy; for he had *the Pen of a ready Writer* in a ſingular way, and ſo might deſerve the praiſe of the Tribe of *Zabulon*; ſo well could he *handle the Pen of the Writer.* Biſhop *Overal* (who ſent him from time to time to the Univerſity to keep his Acts) adviſed him to direct his ſtudies in order to Divinity. His *Elias* being taken *from his head*, he was preferred to be Domeſtical Chaplain to that great Patron

1 Cor. 3. 6.

Pſal. 45. 2.

Judg. 5. 14.

Patron of the Church, *Dr. Richard Neile*, who having paſſed thorow five Biſhopricks, aſcended at laſt to the Archiepiſcopal Throne of *York*; and this gives me a fair hint to paſs from his Education to

Eighthly, *His Dignities.*

Our great *Prelate* did not, as ſome more ambitious than worthy, aſcend to the Epiſcopal Throne *per Saltum*, but by the Canonical *Degrees*: As *firſt*, he was lawfully Ordained *Prieſt*, and afterwards was inſtalled *Prebendary* of this Church of *Dureſme*, wherein he was not ſlack to ſearch, and ſtudy the Rights and Antiquities of the ſame, and among others to promote one of the *Honours* of it by his conſtant *Reſidences*, both *Ordinary* and *Extraordinary* with laudable Hoſpitality, according to the Statutes (*Salvis Canonibus*) ſealed with a Sacred Oath, and therefore to be obſerved; for he was ſo far from preſſing upon his Majeſty for (importunate) *Diſpenſations*, (which are alwayes

wayes the Soveraigns moſt juſt Prerogative, in caſes of *real* and *legal neceſſity*) that upon ſearch of our Churches Regiſter, I find not one diſpenſation for him in all the time he continued Prebend, which was about 36 *Years*. And I knew a man, who in two caſes of invincible neceſſity, had the Royal favour of two diſpenſations (the one unſought for by him) who yet preferring the publick good and honour of the Church, to his own private intereſt, did voluntarily wave both. The *firſt* for the *Peace* of the Church, then but newly reſtored; the other for the *honour of the Church*, then for ſundry months deſtitute of *Reſidentiaries*, which alſo proved an effectual *Precedent* to reſtrain ſome from troubling the King for Diſpenſations intended otherwiſe. After he became *Biſhop* of the ſame Church, he was ſo careful to preſerve this *honour of Hoſpitable reſidence*, that at his laſt perſonal viſitation of the Dean and Chapter, *An.* 1668. among other *Injunctions* this was one; *That ſuch Prebends as do not keep due Reſidences*,

ſidences, according to the Statutes, ſhall be deprived of their Quotidians and Dividends, grounding alſo this his injunction upon right reaſon, *viz. Qui enim Emolumentum alicujus loci percipiunt, onera etiam ejuſdem loci ſentire, & ferre debent*; which practice is conformable to good Conſcience and Equity, and worthy the imitation of his Colleagues, whether Incumbents or Succeſſors; for 'tis a Rule in Law, *Beneficium propter Officium*, and therefore for cauſeleſs habitual *Non-Reſidents*, chiefly in Cathedrals or Mother Churches, (which admit not ſuch Deputies or Coadjutors in their Chapters, as by the Laws are allowed in particular cures) for Non-reſidents (without real neceſſity) to claim or to enjoy equal profits with the *Reſidents*, who do bear the *burdens* both *real* and perſonal, ſeems to be againſt the *Rule of Proportion*, which forbids, *Dare æqualia inæqualibus*; and comes near alſo to a kind of προσωπολη-ψία, a *partial reſpect of perſons*, which God ſo frequently forbids (I would I could ſay, God forbid; and alſo that I may

Injunct. Quint.

Lev. 19. 15. Prov. 18. 5. Rom. 11. 11. Gal. 11. 5. &c.

I may prove a falſe Prophet, for unleſs things be amended I fear *partiality and non-reſidence* may prove *the ruine of the Church.*) But there is another *Rule in Equity*, That though ſome *Diſpenſations*, in caſe of manifeſt neceſſity, may paſs as lawful *in foro ſoli*; yet (if without that neceſſity) they may prove unlawful *ad hominem*, *in foro poli*, where he may appear in the ſhape of the *auſtere man* in the Goſpel, *if he reap there where he does not ſow* in proportion; for in every Society every good man ſhould *bear his own burthen.* And it may further be offered to common prudence, nay, as a *caſe of Conſcience*; whether ſuch *Diſpenſees* who preſume upon the Grace of the Royal *Diſpenſor* (only upon pretence, or chiefly out of covetouſneſs) ought not to make reſtitution to the extent of their Power; for what ſentence is juſtly left upon Record by a grave Prelate againſt the old *Sequeſtrators*, may, *ſub modo*, be applyed alſo to the caſe of the new wilful *Non-reſidents*: His Sentence is this, *That of all the Commandments*

Luk. 19. 21.

Gal. 6. 5.

Biſhop *Bramhals* Vindication, &c. An. 1672. pag. 16.

ments the eighth *is most dangerous; for the breach of other Commandments obligeth to Repentance, but the breach of the eighth Commandment obligeth both to Repentance and Restitution*; according to St. *Austins* Rule of good Conscience, *Non remittetur peccatum, nisi restituatur ablatum.* And certainly there is appointed a great day of account for both, at which day *Lord have mercy upon us all*, and pardon our *sins of Omission*, from which in this particular our Bishop was clear.

2. He was *Arch-deacon* of the East-riding in the Dioceſs of *York*.

3. He was *Master* of *Peter-house*.

4. He was *Vice-Chancellour* of that University *Anno* 1640. when he had the honour to send the publick Plate to the King, then in his Recess, to supply in part his Princes necessity for the present; and then also I had the honour to be admitted Doctor of Divinity between his hands, and with his Benediction.

5. He came to be *Dean* of *Peterborough*, from whence he had the honour to be preferred to the Order of

Confessors,

Confessors, that is, for his Religion and Allegiance, to become a *Sequestred Man* for near upon 20 years. Here by the way, I may insert an *Observation* (it may be called a *Prediction*) that as I am informed, Doctor *Easedale* in the year 1636. gave him some small thing upon condition he should pay a greater summ when he were made a Bishop: Such was the expectation men of understanding had then of his future greatness. For,

6. Upon the Kings wonderful Restauration, He was by His Majesty first *designed Dean of Durham*; but upon the Kings Gracious Reflection on his constant Attendance and Services beyond the Seas, he was declared by the King, of a Dean intended, to be the Actual *Bishop of Durham*. His immediate *Predecessour* was that great Luminary of our Church, Blessed *Thomas Morton*, famous for his Holy Life, solid Learning, and bountiful works of Charity and Hospitality; and for his manifold learned Works against the Adversaries of the Church of *England* on the right hand

and on the left; as for the Doctrine againſt Hereticks, ſo for the Diſcipline, againſt the Schiſmaticks of his time, beyond any ſatisfactory Anſwer to any of his Works unto this day: To whoſe Memory I ſhould be unthankful, if I ſhould not acknowledge (for which I do ſtill bleſs God's Providence) that I had for above an Apprenticeſhip the happineſs to be brought up as Domeſtick Chaplain at the feet of ſuch an Eminent *Gamaliel.*

To be *Biſhop of Durham* is no ordinary State, but an high Dignity; for beſides the *Spiritual* Dignity of a Biſhop it includes the *Temporal* Power of *Count Palatine of Durham and Sadberge*; a ſingular *Synaſtria*, as I may ſay, or Conſtellation, is this concurrence of two great Dignities, the Spiritual with the Temporal: For, whatever Envy may object to the contrary, yet theſe two are not in *reaſon* incompatible. Such was the State under the Patriarchs, *&c.* the Eldeſt Son being both Prince and Prieſt. Neither *in practice* unuſual in this noble

ble Kingdome, but that the ſame perſon may be both a good Miniſter and alſo a good Magiſtrate: Provided alwayes, that the Clergy-man do not affect it out of Ambition. Wiſe men ſee no cauſe why he may not lawfully accept the Commiſſion in due ſubmiſſion to Supreme Authority, under which the ſame perſon may be, without offence, both a Biſhop and Count Palatine; for which reſpect, of *two Arch-Biſhops*, and *twenty four Biſhops* in *England* and *Wales*, the *Biſhop of Durham* is by Act of Parliament ranked in *the fourth place*, next to the Biſhop of *London*. And here 'tis worth the obſerving, that *God*, the immenſe *Geometer* of all the World, was pleaſed by his providence to proportion the height of this great Prelate's *Exaltation* to the depth of his *Humiliation* for Loyalty, *&c.* under Sequeſtration and Baniſhment, in that he was by the Royal Bounty promoted from the Order of a Prieſt, immediately to be a Biſhop, and that, Biſhop of *Durham*. To fulfill the Rule in the Goſpel, *Whoſoever exalteth himſelf*

31 H. 8. c. 10.

Plato. Ὁ Θεὸς γεωμέτρει.

Luk. 14. 11.

ſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted.

He was the 68 *Biſhop* of this Dioceſs from *Aidanus* the firſt Biſhop of *Lindisfarne*, *Anno* 637. (St. *Cuthbert's* renowned Cathedral in the Holy Iſland) the Mother of this Church of *Durham*, of Great Antiquity; for from the firſt foundation of this Church *Anno* 637. unto this preſent year 1672. the ſucceſſion of this Church hath out-laſted above 1000 years, and ſo ſtill may it laſt unto the Worlds end. But now to conſider a Biſhop in general.

A Biſhop.

A Biſhop is the moſt eminent office in the Order of the Eccleſiaſtical *Hierarchy*, for though the Lords Arch-Biſhops be Superiours to the Biſhops in their Degree, yet in reſpect of Order, the Biſhops, *quatenus* Biſhops, are equal, *de Jure*, and therefore need, *de facto*, no new Conſecration when they are made Archbiſhops.

A *Biſhop*

A *Biſhop* is by the judgement of Antiquity, and by the major part of ſound and ſober Modern Divines, deemed an *Apoſtolical Office*, becauſe derived from the *Apoſtles* themſelves, who after they had planted Chriſtian Churches, as *Oecumenical* Miniſters of Chriſt, were ſetled in particular Dioceſſes, where they were to exerciſe both the *Epiſcopal Powers of Ordination and Juriſdiction*; (this none but *Aerian* Hereticks will or can deny;) for 'tis clear both from Holy Scripture, the *Epiſtles* of St. *Paul* to *Timothy* and *Titus*, and the ſtrong current of Eccleſiaſtical Hiſtory. A high Office again in reſpect of *Chriſt*, every Prieſt under Chriſt, *the Supreme Everlaſting Prieſt*, bears a part in Chriſt his Prieſt-hood; ſo every Biſhop being a Succeſſour lawfully deſcended from the Apoſtles of Chriſt, bears a part of Chriſts Apoſtleſhip, for *Chriſt* is ſtyled *an Apoſtle*, and therefore the Glorious Martyr * St.

1 Tim. 5. 22. Titus 1. 5. *Euſeb.*

Heb. 3. 1.

* Τῷ ἐπισκόπῳ ὑποτάσσεσθε ὡς τῷ Κυρίῳ. S. *Ignatius, Epiſt. ad Trallianos, princ.* The Father grounds his Injunction upon the *Apoſtles Canon*, Heb. 13. 17.

Ignatius, who was St. *John the Apostle's* Disciple, gives this Rule to the Christian Churches of his time; That we ought to be subject to the *Bishop* as unto the Lord. However this high Office, by furious Fanaticks hath been, by a prodigious pride of late, in these Rebellious Times, much slander-beaten, disgraced, yea degraded; which Crime, General Councils have made the *stigma* or brand of downright Hereticks in a larger sence.

Ignat. Ep.

Concil. Constant.

And here, God be thanked, that of all the Reformed Churches, the Bishops of the Church of *England* can clearly derive their Succession from the Apostles themselves, as hath been made good abundantly by the worthy Champions of our Church.

Hooker Eccles. Polit. Mason de Minist. Anglic. Dr. Bramhall, &c.

And now upon the consideration of the Antiquity, Eminency and Utility of a Bishop in this Dioceſs, which is now in the state of an Ecclesiastical Widow-hood, or to phrase it with St. *Greg. Naz.* ἀποίμαντοι, Sheepheardless; since the *King's heart is in the hand of the Lord, as the rivers of water, and he turneth it whithersoever he will*;

Prov. 21. 1.

We

We pray, and hope that it may please God to incline the heart of the King in his Royal wisdome, to bless us in due season with a Successour, worthy of his Predecessours; a Godly, Learned, laborious and vigilant Bishop, the more necessary both for *Spiritual* and *Temporal* Government in these Northern parts, being so far remote from the Sun of Justice and Honour, the *King*, and too near to some ill affected neighbours only blinded by prejudice or ignorance; and so much the rather, because of the conjunction of this Bishoprick, the Spiritual Dignity with the Temporal Power of the County *Palatine* perpetual.

County Palatine.

1. *For Antiquity*, as old at least as *William the Conquerour*, as we are informed by our Learned *Antiquaries*; *Cambden. Selden, Titles of Honour*, part. 2. cap. 5. who observes that the Bishop of *Durhams* style, in his Patents, &c. runs thus, *Dei Gratiâ Episcopus Dunelm. &c.* And I have observed for this forty years, that at the General Assizes and Sessions, the Publick Cryer concludes in this usual form, *God save the King and my Lord of Durham.*

and that, not by Creation, or by Act of Parliament (as other Counties Palatine) but by long Preſcription, confirmed afterwards by ſeveral Acts of Parliament, and by the Protection of our Gracious Kings from time to time.

11 H. 6. & Paſch. 21 Eliz. 1.

2. *For Authority*, the Biſhops of *Durham* freely enjoying (alwayes under the King as Supreme) *Jura Regalia*, within this County, inſomuch that 'tis a maxime in Law, that, *Quicquid Rex poteſt extra Epiſcopatum, poteſt Epiſcopus intrà; Salvo ſemper Domino Regi ſupremo jure vitæ & necis, &c.* In regard whereof, by way of compenſation for the Court of Wards belonging of old to this *County Palatine*, but for the exigence of the bad Times, taken away of late by Act of Parliament, His preſent Majeſty our Gracious King *Charles* II. (whom God long preſerve) out of his wonted Royal Equity, was graciouſly pleaſed to Grant unto our late Lord Biſhop an Exemption from *the Annuity of eight hundred eighty pound per Ann.* belonging to the late Queen Mother,

in

in Reverſion after her death unto this our Biſhop and his Succeſſours (much elder than the Queen Mother, and ſo in the courſe of nature not likely to enjoy it in his own time, but in his intention to procure it for the good of his Succeſſours.) A ſpecial Royal Bounty, for which no doubt God will reward the King and his Royal Succeſſours.

Ninthly, *His Actions.*

They are ſo intermixed with his *Paſſions* or Sufferings, that in our Diſcourſe we can hardly ſever them, but muſt ſometimes coincide; for inſtance, when he was in Exile in *France*, he did with much magnanimity, do aforehand ſome of the Offices of a Biſhop, one part whereof is *to ſtop the mouths of the gain-ſayers to ſound doctrine*, and that in a time of great neceſſity, when both the Church and the King of *England* were diſperſed, and the members diſſipated; *here is the patience and faith of the Saints.* One ſignal inſtance of his con- Tit. 1. 9, 10, 11. Rev. 13. 10.

conſtancy and courage for the *Liturgy* of the Church of *England*, may not be omitted, that is, *Anno* 1645. He did, with the conſent of the Miniſters of the Reformed Church of *Charenton* near *Paris*, ſolemnly in his Prieſtly Habit, with his Surplice, and with the Office of Burial, uſed in the Church of *England*, Interr there the body of Sir *William Carnaby*, a Noble and Loyal Knight; not without the troubleſome contradiction and contention of the Romiſh Curate there.

At that time, many that were poreblind, and not able to ſee the then leſs viſible face of the *Church of England* then in the wain; a Church in the wilderneſs, becauſe under perſecution, when ſundry were wavering from the true Religion; Our Biſhop did then confirm ſome Eminent Perſons againſt many Imminent and Importunate Seducers; (another Epi-

This truth is confeſſed by ſome body, (otherwiſe a good man) who yet ſeems no great friend to our Biſhop, but being convinced by the reality of theſe his Actions, eſpecially abroad, hath theſe words: *This muſt be reported to the due commendation of* Dr. Coſin, *that when he was in* France, *he neither joyned with the Church of French* Proteſtants *at* Charenton

Charenton *nigh* Paris, [False] *nor kept any Communion with the* Papists *therein; but confined himself to the Church of Old* English Protestants *therein, where, by his pious living, and constant praying and preaching, he reduced some Recusants to, and confirmed more doubters in the Protestant Religion. Many were his Incounters with Jesuites and Priests, defeating the suspicions of his Foes, and exceeding the expectation of his friends in the success of such Disputes.* Church-History *by Mr.* Tho. Fuller, Cent. 17. Book 11. Sect. 38. pag. 173. His many *mistakes* about Mr. *Peter Smart* his Prosecutions (or rather Persecutions) of our Bishop are confuted by the Bishops own express Letter to Mr. *Waring* and Dr. *Reves, April* 6. 1658. in which Letter also our Bishop censures at large Mr. *Fullers* Calumny, wherein he affirms, that *Dr. Cosin* did not joyn with the French *Protestants at Charenton*, against which Assertion the Dr. declares to all the world, that he never refused to joyn with the *Protestants* there, or any where else, in all things wherein they joyn'd with the Church of *England*. And that our Dr. was constant in this his judgement, may further appear by a former full Letter of his from *Paris, Feb.* 7. 1650. written to one Mr. *Cordel* then at *Bloys*, who seemed shy to communicate with the Protestants there upon this very scruple of their *inorderly Ordination, &c.* as Dr. *Cosin* styled it, who there and then determined the Question in the *Affirmative* for our *Communion* with them; *Salvo semper jure Ecclesiæ Anglicanæ.*

scopal Office) which is in such ambiguous times especially, *to confirm the Souls of the Disciples, exhorting them to continue in the Faith*; teaching, *That we must through much tribulation enter into the Kingdom of God.* Tit. 1. 11. Acts 14. 22.

One *notable instance* of this our Bishops *Constancy* and *Zeal* in this kind we may not omit, which was a *solemn conference* both by word and writing betwixt

betwixt him and *the Prior of the English Benedictines at* Paris, supposed to be *Robinson.* The *Argument* was concerning *the validity of the Ordination of our Priests, &c. in the Church of* England. The *Issue* was, our Doctor had the better so far, that he could never get from the Prior any Reply to his last Answer. This Conference was undertaken to fix a person of Honour, then wavering about that point: The summ of which Conference (as I am imformed) was written by Doctor *Cosin* to Doctor *Morley*, the now Right Reverend Lord Bishop of *Winchester*, in two Letters bearing date

June 11. }
July 11. } 1645.

His Noble contempt of great preferment on the right hand and on the left, if he would comply with, or but connive at the erroneous positions and practices of the Seducers; to all whom his real and resolute answer was that of St. *Peter* to *Simon Magus*,
Act. 8.20. *Thy money perish with thee* [τετράγω-

νος

νος ἀνὴρ.] So far was this *Great Spirit* from tottering, much more from turning aſide from the right way.

Great was his *Communion of Charity* towards all Chriſtian Churches, if agreeing in the fundamental Articles of Salvation, though different in form of Diſcipline and outward Ceremonies; which demonſtrateth that he wore in his breaſt *Animum Catholicum*, that is, ready to communicate with all Chriſtians, *Salvâ veritate:* if Diſſenters would not do ſo reciprocally, for want of Charity, he by his Chriſtian moderation would leave the Schiſm at their doors; ſo far was he from the *unſeaſonable*, that I ſay not, *unreaſonable ſeverity* of ſome that preſume to *Non-Church* whole Churches for ſuch circumſtantial differences, as long as they hold the ſubſtance of Chriſtian Doctrine and Worſhip: And in this he did follow happily the wiſe Example of that Great Prelate Biſhop *Andrews*, * ſo

* *Nec tamen ſi noſtra* [Politeia] *divini juris ſit, inde ſequitur, vel quod ſine ea ſalus non ſit, vel quod ſtare non poſſit Eccleſia. Cæcus ſit, qui non videat ſtantes ſine ea Eccleſias. Ferreus ſit, qui ſalutem eis neget. Nos non ſumus*

eminent

illi Ferrei : latum inter ista discrimen ponimus. Potest abesse aliquid, quod Divini Juris sit (in exteriore quidem Regimine) sit tamen subsitet salus.

Item Epist. tertia. *Quaris tum peccentue in Jus Divinum Ecclesiæ vestræ, non dixi. Id tantum dixi, abesse ab Ecclesiis vestris, aliquid quod de Jure Divino sit, Culpâ autem vestrâ non abesse, sed Injuriâ Temporum. Non enim tam propitios habuisse Reges Galliam vestram in Ecclesiâ reformandâ, quam habuit Britannia nostra. Interim, ut dabit meliora Deus, & hoc quoque quod jam abest, per Dei Gratiam suppletum iri.* Opuscula posthuma D. Ep. Andrews, in Epist. secunda ad V. L. D. Peter Molin. See more at large the Reasons of this our *Christian Moderation* towards those forreign Churches, in the learned Bishop *Bramhal's* vindication of the Episcopal Clergy, &c. against *Mr. Baxter*; Printed *Anno* 1672. p. 30, 31, &c.

eminent for Primitive Piety, Christian Prudence, and Universal Learning: For wise men do not think it safe to multiply Adversaries (of whom we have enough already (God knows;) we must be very wary to avoid the mischief of an *unnecessary Schisme*, which may harden the worse Adversaries in *Heresie*.

This his Christian condescension towards the Reformed * Churches

* It is an expres Article in our *Bishops last Will* (we might call it his *Spiritual Will*) written in *Latine*, which because of the Excellency of it, both for *matter* and *form*, hath been thought fit by his *Executors* to be annexed to this Brief of his Life, which contains a full Confession of his Faith and Religion, the first occasion and chief matter, *as of the Patriarch's, Gen.* 49. so of the Primitive Christians Testaments. In this also a worthy imitator of his Predecessour learned Bishop *Morton*, who hath left the like free full Confession in his Last Will.

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was afterwards requited by a singular respect from the Chief Doctors of those Reformed Churches, whom to condemn rashly is to storm whole Churches against Charity. For our moderate connivance at their *inordinate Ordination*, does not at all legitimate it, but only declareth our Christian Charity, to pity them for want of Episcopal Ordination, because they cannot help themselves: So long as they have *Episcopatum in voto* * (their words and writings testifie this ingenuously) though to their grief they cannot have *Episcopatum in Facto* through *Political necessity*, which rather deserves our compassion, as blessed Bishop *Marton* did often *bewail their infelicity for the want of Bishops*, they being Subjects living under a Great Monarch of a different Religion, who for Reasons of State, will not suffer in his Kingdome two several Bishops of two several Religions in one Dioceſs, to preserve publick Peace, and to pre-

Amyrald.

* See Dr. *Durel's* learned and laborious Work, Entituled, *Of the Government, &c. in the Reformed Churches beyond the Seas*, p. 13. See *Dr. Steward* at *Paris*, *Anno* 1647. when this was put to the Question. Dr. *Deodat Epist. ad Convent. Eccl. &c.*

vent

vent Contention, and clashing of Jurisdictions, to the disquiet of his Loyal Subjects; much less would such a King suffer his Native Subjects of the Reformed Religion to go out of his Kingdome to a forreign Kingdome, there to receive Episcopal Ordination from Protestant Bishops, depending upon a forreign Prince, to whom every person that is to be Ordained a Deacon, Priest or Bishop, must by the Statute Laws and Canons of that Land and Church, and by the form of Ordination, before he be Ordained, swear Allegiance. This that King or Prince will not permit, neither in point of prudence to prevent defection, or the falling away of his Subjects to a forreign Power.

His Works.

We pass now from our late Lord Bishops *Actions transient*, to his *Works* more *permanent*; his *Scholastical Works*, whereof some are Printed, and some yet unprinted: for he observed the golden *maxime*, of that modest

modeſt and wiſe man of *Greece*, *Pythagoras*, who gave this very myſtical but wiſe advice unto his Scholars, [Ἐγκεφάλου μὴ ἐσθίειν] *By no means to eat their own brains*; intending thereby (as 'tis conceived) that they ſhould not keep their Reaſon and Learning (of which the brains are an immediate inſtrument) unto themſelves, but ſtill employ them for the advantage of others, for whoſe benefit this our Learned Prelate did publiſh theſe following Tracts, *viz.*

Printed:

1. Many years agoe he did publiſh a Book Entituled, *A Collection of Private Devotions*, extracted out of the publick Liturgies of the Churches both Ancient and Modern; very uſeful for good Chriſtians well diſpoſed, and which may teach them how to *offer unto God a reaſonable Service* Rom. 12. 1. every way. That work at firſt was looked upon with *an evil eye*, and hiſſed at by ſome ſerpentine Tongues and Pens to ſuppreſs it; (they were

none but Schiſmaticks) but yet to this preſent time it hath had the bleſſing to out-live a fifth publick Edition.

2. During his Sequeſtration and Baniſhment, when through the iniquity of the Times he was not ſuffered to preach in *England*, he did in *France* compoſe an excellent Book, Entituled, *A Scholaſtical Hiſtory of the Canon of the Holy Scripture, drawn out from the Judaical Church to the Sixteenth Century of years.* A fundamental work, which proves him to have been a perfect Herald of the true Pedigree of the Holy *Scripture.* This Work was firſt Printed, 1657. when ſtill Sequeſtred and in Exile, and ſince reprinted *Anno* 1672. but to this day unanſwered, for the ſpace of fifteen years and more; we may ſuppoſe the reaſon is, becauſe the Evidences therein are unanſwerable.

3. By the ſame method he did compoſe a Book againſt *Tranſubſtantiation*, part whereof is already printed.

Unprinted.

Unprinted.

1. The other part is unprinted, but ready for the Preſs, written twenty four years ago; Entituled, *Hiſtoria Tranſubſtantiationis Papalis.*

2. An Anſwer to a Popiſh Pamphlet, pretending that St. *Cyprian* was a Papiſt.

3. An Anſwer to a Paper delivered by a Popiſh Biſhop to the Lord *Inchequin.*

4. An Anſwer to four Queries of a Roman Catholick about Proteſtant Religion.

5. *Annales Eccl. Opus Imperfect.*

6. Dr. *Coſin's* Anſwer to Father *Robinſon's* Papers concerning the validity of the Ordinations in the Church of *England.*

7. *Summarium Doctrinæ Eccleſiæ Anglicanæ.*

8. The differences and agreement of the Church of *England* from and with the Church of *Rome.*

9. *Hiſtoria Conciliorum, opus imperfect.*

10. Againſt the forſakers of the Church of *England*, and their Seducers, in this time of her Tryal.

11. *Chronologia ſacra, opus imperfectum.*

12. A Treatiſe concerning the abuſe of *Auricular Confeſſion* againſt the Church of *Rome*. For though the Church of *England* both by grave Exhortation and Godly practice in her Holy Offices, doth allow of private Confeſſion to the Prieſt as Gods Deputy by expreſs Commiſſion [*whoſoever's ſins you remit they are remitted*] in the caſes of a troubled conſcience: And that her Children *may come to the Holy Communion with full truſt in God's Mercy*: Our Church doth admoniſh them that ſuch a *Confeſſion* may then be very *Medicinal*: Yet, our Church guided by the Word of God, and by good Antiquity, juſtly denies *Auricular Confeſſion* to be abſolutely neceſſary to the Remiſſion of ſins, provided the party be truly penitent. With much more reaſon doth our Church deny *private Confeſſion* to God's Prieſt to be *Sacramental*,

St. John 20. 21, 22, 23.

See in the Book of Common Prayer, the firſt Exhortation before the Communion.

mental, as the Church of *Rome* doth affirm without any ſolid ground of *Verity*, or from *Antiquity*. Theſe remains are earneſtly recommended to his Pious Executor's care for publication; for by theſe Fruits of his, we may charitably conclude, He obtained the character of the bleſſed *Man, whoſe leaf ſhall not wither*: and by theſe his excellent Works our dead Prelate, *being dead, yet ſpeaketh.* Pſal. 1. 4.

His Benefactions.

To paſs now from his *forreign Actions abroad* to his *Countrey-Benefactions at home*. That great Prelate had this bleſſing from God to enjoy a *large heart*, that is, an heart capable, not only to know, but alſo to do great things (for his time) both to his Church and Country. He was indowed with an *Active Spirit* to deſign, and with an *able Body* to perform his deſigns; as God gave him *Wealth*, ſo he gave him *Artem fruendi*; for it is one thing to have wealth, and another thing to enjoy 1 Kings 4. 29.

and uſe it well, by *maintaining good*
Tit. 3.14. *works for neceſſary uſes*, chiefly *Publick* and *Pious* Works, for he was
Heb. 13. 16. mindful of the Apoſtles precept; *To do good and to communicate forget not, for with ſuch ſacrifices God is well pleaſed*; and therefore he was both more careful of, and alſo chearful in the diſtribution of his Munificence for theſe pious uſes; and his Poſterity may from thence raiſe up their hope to thrive better for it; for after God in the *Poor*, and *God's Church*, out of the Churches Patrimony is well ſerved, a little well gotten, and left by an honeſt Clergy-man, may ſtretch much further, and ſtick much longer in his Godly Poſterity, than a *Church-Eſtate* ill-gotten by ſome *Lay-Nimrod*, who ſeldom out-lives, much leſs tranſmits his Sacrilegious Eſtate to the third Generation, which commonly and viſibly verifies the old Proverb, *De malè quæſitis vix gaudet tertius Hæres:*

And here I muſt crave leave for a very *material digreſſion* concerning the Clergy's Spiritual or Eccleſiaſtical Eſtates;

Estates; for although, as I hope, I have else-where * sufficiently proved, that *by the Law of God and Man, the Clergy of* England *have as good and as legal* (that I say not a better) *Title to their Benefices and Dignities pro tempore*, as any *Lay-Subject* of *England* to their *temporal Inheritances*, and so may justly call their Estates their own, *in foro externo*; yet indeed and in truth (and by sad experience to Clergy-mens Widows and Children, not so well provided for here, as beyond the Seas) we *Clergy-men* are but *Usufructuaries*, God is the great *Proprietor* Paramount of all that Clergy-men enjoy, which gives them an high Title to what they enjoy under God, to whom at last they all must one day give a strict account, when they must hear of a *Redde Rationem*, (God knows how soon!) and then we must be no longer Stewards here; for it is evident by the *forms of the antient Donations*. to, and *Dotations* of the Church, that *God himself is the Chief Treasurer of the Churches Estate*: The antient forms

* See my Book of sacriledge, pag. 45. 49. &c.

Luk. 16. 2.

run thus, *Concedimus Deo, & Eccleſiæ, &c.* * So that God himſelf is Entituled the Chief Lord and Proprietary to all Clergy-men's Eſtates, to whom all their Church-Lands under God are granted.

* *V. Capitula Caroli M. item Mirœum de Donat. Belgic.*

1. To provide for God's *Moral Houſes.*

2. God's *Material Houſes.*

Mat. 25. 1. *Gods Moral Houſes* are chiefly *the Poor*, to beſtow upon the truly poor and impotent through Age, or made ſo by Providence, through fire or other involuntary miſchances, or to ſuch who though they labour by their induſtry, to maintain their own Families, yet being over-burthened by their Wives and many Children, are not able to relieve them all; theſe are the beſt poor, and therefore moſt worthy to be relieved * in the eye of prudent Charity. As for *Vagrants* or common wandring Beggars, whereof this Kingdome ſwarms, to the contempt of ſo many good Laws, and to the great ſcandal of our Chriſtian Religion; Correction is the beſt Charity for ſuch.

* *V. Speed's Chron. p.*

Wiſe

Wiſe men ſay that two things, general *Experience* and *Memory*, make up a *wiſe man*: Modeſty will not ſuffer me to pretend to that wiſdom, but if I may declare my obſervation, I have lived ſome years in *Holland* and never ſaw a Beggar there; I have lived ſome other years in *Turkey* and never ſaw a Beggar there.

The reaſon is plain, becauſe to the Authority of their *good Laws*, they add the ſeverity of *due Execution*: We have as good and as wiſe Laws in *England* as any Nation under Heaven; but *Execution is the life of the Law*, which is but a *dead Letter*, yea *deadly*, if ſome do make a conſcience of obſerving the good Laws and others neglect it. The lawful remedy of this too publick miſchief is wholly and humbly repreſented and ſubmitted to God, and to the King under God.

2. *Clergy-men* are obliged to beſtow part of their Eccleſiaſtical eſtates upon Gods *Material Houſes*, Churches and Chancels, and Eccleſiaſtical Houſes to repair or preſerve them from

from ruine, which would *defraud* their *Succeſſours*, and oppreſs their miſerable Relicts and Relations upon the account of *juſt dilapidations.*

3. The Premiſſes being well provided for (which is left to the Chancery in his breaſt, that is, to the Clergy-mans conſcience and prudence) out of the juſt remainder of his Eccleſiaſtical Eſtate, the honeſt Clergyman may lawfully provide for himſelf and Family; for by the *Apoſtle's Canon, he is worſe than an infidel that provideth not for his own, eſpecially thoſe of his own houſe.* Herein our Saviour's Rule is the beſt guide; *theſe things you ought to have done, and not to leave the other undone.*

1 Tim. 5. 8.

Mat. 23. 23.

But if contrary to the pious intentions of the Religious Founders and Donors, *Clergy-men* do intervert the ſpiritual eſtate of the Church, chiefly or only to raiſe up or enrich their private temporal Families, with the neglect of the publick *God's Houſes*, whether *moral or material*: They may (as too many) leave their Children beggars, beſides (which I am afraid of) a ſtrict

a ſtrict Audit at the *great day of account*, that they may clear themſelves from *Eccleſiaſtical Sacriledge*, from which now, and at Doomſ-day, good Lord deliver us all. For my part I do here profeſs, and proteſt with thankfulneſs to God, that out of my ſignal experience of God's eminent providence over me (though unworthy) this hath been my honeſt intention and conſtant endeavour in this world to make friends *of the Mammon of unrighteouſneſs* in hope of God's word, *That when we fail they may receive us and ours into everlaſting habitations*; and I am confident, that neither I nor mine ſhall fare the worſe for it; what ever *Carnal Relations* may murmur againſt this juſt and honeſt courſe, objecting the worlds falſe *maxime*, (contrary to God's true maxime, *look not every man on his own things, but every man alſo on the things of others,*) That every man muſt make much of his own *Time*, to which this may be a full reply, That we all muſt make much more of *Eternity*.

Luk. 16. 9.

Phip. 11. 4.

By

By these Godly methods, our late Lord Bishop did proceed in providing, as for the *Poor* (*Gods moral Houses*) so for Gods *material Houses*; in both which regards we may truly say our Bishop held his See *ad Ædificationem*, yet not neglecting those of his own Houshold; and for a reward of those his Pious Works, God gave him leave to live so long, as not to leave his Relations unprovided for, God be thanked.

And now should I launch out into the deep of his great *Benefactions*, I fear the particulars will overflow both your *attention* and my *expression*; you may see them at large in his *Temporal Will* written in *English*, where you may read so many *Items*, so many good Works.

1. To the *Quire* of *Durham*.
2. To the *Preacher* at his Funeral.
3. Tokens to the *Dean and Prebends* for memorials of their mortality.
4. To the vicar of *St. Andrews Auckland*, an addition of sixteen pound *per annum*.

5. To

5. To his *Almes-men* of *Durham* and *Auckland*.

6. After his Burial to the *Countrey-Poor*.

7. For the magnificent repairing of the *Episcopal Chappels* of *Durham* and *Auckland*, and for *Furniture*, *Plate*, *Books*, and other *Ornaments*, *&c.* in the said Chappels, freely left *to the Bishops his Successours*. And in this he was a good imitator of his great Patron *Bishop Neile*, who in less than ten years did bestow upon the same (as I am informed) about seven thousand pound, for indeed he was *Vir Architectonicus*.

8. He did erect a *goodly Chappel in the Castle of Auckland*, consecrated by himself on St. *Peters* day, 1665. Two goodly Chappels formerly erected there (in which I have also officiated for some years of peace) being blown up by Sir *Arthur Hasterig* in the *Gunpowder-plot* of the late *Rebellion*. Now if the *Centurion*, who built only a Synagogue, wherein Christ was never worshipped, deserved praise, how much more he who built Luk. 7. 5.

built ſuch a houſe of God, wherein Chriſt is conſtantly worſhipped *?

* *Si Centurio commendatur Domino qui ædificavit Synagogam, quanto eſt commendatior qui ædificavit Eccleſiam? & ſi is meretur gratiam qui Impietati Receptaculum præſtitit; quanto majorem meretur Gratiam qui Religioni Domicilium præparavit? Et ſi ille Cœleſti miſericordiâ viſitatur, qui conſtruxit locum ubi Chriſtus ſemper negatur, quanto magis viſitandus eſt, qui fabricari fecit Tabernaculum ubi Chriſtus quotidiè prædicatur?* St. Ambro. Serm. 89. de Dedic. Baſilic.

9. For ſeveral other Publick Works, as the repairing the boyſterous *Banks of Howden-ſhire* belonging to this Biſhoprick.

10. To two *Schools* at *Durham.*

11. For *five Scholars* places in *St. Peter's* Colledge in *Cambridge*, ten pound a piece *per annum.*

For *Three Scholars* in *Gonvile* and *Caius* Colledge twenty Nobles a piece *per annum.*

Eight pounds yearly *for the Common Cheſt* of thoſe Colledges reſpectively.

But for the particulars of his Benefactions and Legacies, I have referred my ſelf to the *Biſhops Will* it ſelf, written in *Engliſh*; in which the Biſhop modeſtly declares, that *He mentions theſe*

these as works of Duty, and not for Oſtentation.

12. The next is, for the *Redemption* of Chriſtian *Captives.*

13. For the *Relief* of the diſtreſſed *Loyal Party.*

14. For a great *Publick Library* in *Durham.*

15. To the *poor Priſoners* of all places where he had relation by birth or preferment.

16. To the *Poor* the like.

17. For the re-building of St. *Paul's Church London, &c.*

And *what ſhall I ſay more, for the time will fail me to tell of* his manifold *Legacies* to his Friends dead and living (as monuments of his gratitude) to his Domeſtical Relations, Kindred and Servants, all which particulars (as I am ſtill informed) do amount to above twenty five thouſand pound. Heb. 11. 32.

'Tis to be obſerved that his Lordſhip was *Conſecrated, Anno* 1660. and was *tranſlated* from Earth to Heaven *Anno* 1671. ſo that he enjoyed his Biſhoprick but Eleven years, and ſo computing

computing his premiſed *Benefactions*, he ſpent above two thouſand pound a year in theſe pious uſes. A worthy Example of *Epiſcopal Magnificence* and *Chriſtian Charity*. Upon a ſerious ſearch of the whole *Line of the Biſhops of Durham* from the firſt of *Lindisfarne* to this our late Biſhop, *ſixty eight in number*, there are found upon the Eccleſiaſtical Records but * eight Biſhops (in 1034. years) that may ſeem to have equalled, but not exceeded this our Biſhop in the noble vertues of *Magnificence* and *Beneficence*; and 'tis worthy the conſideration of our Age, that the valuation of workmen, and materials, *&c.* was far leſs in thoſe antient times than in ours, now much dearer every way.

* Thoſe Biſhops Benefactors in the See of *Durham* were *eight*. [*Iſaackſon's* Chronology,]

Aldwinus	*Godwin*	Fol. 99
Egelrius		101
Ranulphus Flambard		112
Hugo Pudſey		113
Anthonius Beake		125
Walterius Skirlaw		134
Tho. Hatfield		133
Cuthbertus Tunſtal		138

Cardinal *Tho. Langley* may be the ninth to make up the number of the Muſes, but we crave pardon, that ſome are of Opinion, upon the ſurvey of his works, that he came ſhort of this our Biſhop.

We

We have been the longer in setting forth this notable Example of *Episcopal bounty in the Church of England*, that it may burst with envy such of the Church of *Rome*; * (for all amongst them are not alike, some being more ingenuous) till they vomit out their false, foul and rotten say, That *Pater Noster* built Churches, but *Our Father* pulleth them down. (The Devils Proverb! none of *Solomon's* Proverbs to be sure.) This great Man here lying before us may be a standing Monument for a real confutation, and may rise up in judgment against all such base slanderers of our Church and Religion.

* Master Knot the Jesuite.

Behold! how great and goodly works *one single English Prelate* hath done in so short a time, and that after twenty years long *Sequestration*, and voluntary *Banishment*, only for his Religion and Allegiance.

Neither doth this our Bishop want his *Peers* even in this present age, our great *Arch-Bishops Dr. Laud* that glorious *Martyr*, *Dr. Juxon*, *Dr. Shelden*, Bishop *Warner*, those constant *Con-*

feſſors, and how many more whoſe eminent magnificence may on the other hand choak the mouth of that *Engliſh Bel and the Dragon*, and of all ſuch *Kabſhakehs*, who out of their *Bulimia* or the *greedy worm*, do eat much, but as it is obſerved thrive little, are ſtill gaping after the ſweet morſel of *Sacriledge*, though in the digeſtion it will prove firſt or laſt a bitter Pill in the maw of their conſcience. They, I ſay, looking upon the Biſhops and Clergy with the ſquint eyes of envy and malice, ſhoot out their venemous tongues againſt theſe good men, and their whole order, inhancing by a *falſe rule of hyperbolical multiplication*, the Biſhops revenues in Fines, *&c.* never taking the ingenuous pains to ballance in the account their *Incomes* with their juſt *deductions* in their vaſt publick and pious expences, but through a *diabolical detraction* and malignant *ſubtraction*, they do wilfully ſuppreſs the great *Out-lets* of theſe great Revenues. This Example may reſtrain a third ſort of cenſorious men, who being

being more jealous than zealous of good works, object the ſuſpicion of vain Glory in the caſe, wreſting to their own damnation that paſſage of our Lord, *Let not thy left hand know what thy right hand doth*; though this *Caution* be expreſly reſtrained by our Lord to *ſecret Alms*; far different from the caſe of publick works of Charity, concerning which our Lord gives an expreſs command to the contrary; elſe what mean theſe words; *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven—That they may ſee your good works*; not as though the ſight of them ſhould be *intentio operantis*, but *conditio operandi*, thereby to *provoke* others *to* a Godly *imitation*, to the *Glory of God*, which muſt be the ultimate end of all our actions: for whilſt we praiſe the Inſtruments, ſuch worthy men as in life and death have endeavonred to be beneficial unto their Generations; We muſt not forget the Principal, which is *God the Father of lights, from whom cometh down*

Mat. 6. 3.

Mat. 5. 16.

1 Cor. 10. 31.

Jam. 1. 17.

down every good giving, and every perfect gift.

Enough, once for all, to gagg those evil men, who being *out of charity with Charity* it self, want that Christian Charity which *thinketh no evil.*

1 Cor. 13. 5.

His Passions or Sufferings.

For, *Multa fecit tulitq;*——

1. *Publick*, and that first at *home Annis* 1640, and 1641. when he was both *Sequestred* and Angariated before a *Sacrilegious* and Rebellious *Assembly of Lay-men*, which the seduced Crew did nick-name *A grand Committee for Religion*, his *Magnanimity* and *Constancy* in maintaining the truly Apostolick and Catholick Doctrine and Religion of our Holy Mother *the Church of England* was such, that he came off clear from all calumnies laid to his charge in base Articles and Pamphlets, to the notorious amazement, disappointment and shame, at last, of his malicious, false and furious Adversaries: And this I can the better depose, for that I had the

the honour then and there to be *a fellow-sufferer*, not only by *Sympathy* with him and for him, but also by my own *Idiopathy*, yet God delivered him and my self out of all these troubles.

2. His *sufferings abroad*; as in *France* where he underwent another *Tryal*, *only for* upholding (under the King then in the *French* Court) the *Publick Liturgy* or Common-Prayer-Book of the Church of *England*; for wherever he was, he retained still, and exerted a *publick spirit*: And his *Constancy* (the Character of *sincerity*) was so much the greater, that for all those his *Tryals*, both at *home* and *abroad*, he was *never moved*, much less *removed* from his stedfast Belief, and Uniform Practice of the Doctrine and Discipline of the Church of *England*; when at home swarms of unstable men were carried away with the terrible torrent of the Times, both from the True Religion, and their due Allegiance: For this great Man was *resolved* and *resolute* to be one of those (not too many) who

Rev. 3. 4. would never *defile his Holy Garment*, neither his *Surplice* when a Prieſt, nor his *Rochet* (if he could then have been a Biſhop) with any *Sacrilegious Covenant* or *Rebellious Engagement*; and I thank God ſo was I; whereby he ſaved himſelf the labour of a ſad *Repentance*, and requiſite *Recantation* before God and Men, for thoſe great ſins of Perjury, Rebellion and Sacriledge; and ſo he did wiſely prevent that ſcruple, or *ſingultum cordis*, the *hiccough of Conſcience* (for ſo ſome do tranſlate it) which they of the Clergy, who againſt their multiplyed Oaths to God, the Church and the King have committed, may be put upon here or hereafter, which is the beſt way to clear themſelves from ſhame and reproach.

1 Sam. 25. 31.

3. His *Perſonal Sufferings*, which were by his frequent *Sickneſſes*.

1. *By Nature*, acute, as *the Stone* *, *&c.* which uſually he called his *roaring Pains*, whereby he was at laſt

* It is obſerved of that Civil Lawyer *Matthæus Weſtmonaſterius*, that for his ſharp Diſeaſes, in his latter Age he did change his Sir-name, and would be called *Matthæus de Aſſlictis*.

overcome

overcome, together with a *Pectoral Dropsie.*

2. *The length* of his Disease; for two years before his death he was much crazed by many furious fits, and so he did bend his chief care to prepare for his *latter end, fore-feeled* in himself, and *fore-told* by himself to his private Friends, and fore-spoken in his Last Will.

'Tis the *Observation* both of Divines and Philosophers, That when the Soul of Man is near its final (though not total) separation from the Body, it withdraws it self, and so becomes receptible of a kind of *Prophetical* or *Prognostick Inspiration* concerning its departure. It was his blessing from God to give him such *fore-warnings*, and so to hear his prayer in the *Letany*, to deliver him *from suddain death*, which though to a Godly Man it may prove suddain, *in respect of expectation*,' for the manner or circumstance concerning time and place; (for all *things come alike to all*) yet in *point of preparation*, for the matter and substance it's never Eccles. 9. 11.

ſuddain : This fore-ſight of his departure at hand, made him often in his ſickneſſes to ingeminate in the Royal Prophets words ; *O that I had wings like a Dove, for then would I fly away, and be at reſt !*

Pſalm 55. 6.

His Death.

And thereat his laſt *Actions*, as,

1. His *Benedictions* to his Children, and at their deſires, his bleſſing alſo upon the Divines then preſent, and upon God's Church chiefly for Purity and Peace.

2. His *Solemn Invitation* to God's Prieſt *for his laſt Viaticum* ; and then the Prieſt about him asking him whether (by reaſon of his weakneſs) he would have the *Bread* only *dipt*, he anſwered *No* ; but he would receive it *in both kinds, according to Chriſt's Inſtitution* ; and being through weakneſs lifted up into his Chair, and having a violent pain in his head, for the eaſe whereof it was faſt bound, he would needs have it all undone and ſit bare-headed, and ſo he

he received it, an hour and a half before his death, from the hands of Mr. *William Flower* his Lordships Domestical Chaplain.

3. And when being so near unto death he could not kneel, he then devoutly repeated often that part of the penitent Prayer of King *Manasses*, Lord, *I bow the knee of my heart.* *Manasses Prayer.*

4. *Having* often reiterated his *Invitation of Christ* in the words of *the Spirit, and of the Church, Lord Jesus come quickly.* His last act was the *Elevation* of his hand, with this his last Ejaculation, *Lord!* wherewith he expired *without pain*, according to his frequent *prayer* to God, *That he might not dye of a suddain, or painful death*; such was his εὐθανασία, (*Augustus* his wish) and I pray God for every one of us, that from heart and mouth our last breath may prove like that of our late Bishop, *Amen.*

His Burial.

The *Ecclesiastical Office* was solemnly Celebrated by the *Right Reverend Father*

ther in God Guy *Lord Bishop of* Bristol: The *Political Offices* were performed decently and in order, which was in all publick actions *the method* of our late Lord Bishop when living, and the same he enjoyed at and after his death: the particular *Narration* of which I do civilly recommend to those *Duumviri* the worthy *Heralds* (for the Funeral pomp was very solemn) who did constantly attend his late Lordship's *state at London*, and all the way to *Durham*, and there, and at *Auckland*, the place of his Rest, where *requiescat in pace*, and from thence *God send him a joyful Resurrection*: at which prayer none but ignorant or malicious men will take offence; for the meaning is no more, but that the dead may enjoy a happy *Re-union* of the Soul with the body at the *general Resurrection*, and a *final and full consummation* of both in bliss; (and after the utter *abolition* of sin by death) *a blessed conjunction* of us that survive with them that are dead, which is the Orthodox sence of our Office at Burials (the ancient sence of

of the Primitive Church) when we pray over the dead, whose Souls in *Christian Charity* we hope are past the necessity of our Prayers for their Relief or Release from any imaginary (first *Pagan*, after *Popish*) Purgatory. *Virg.*

The Summ of all.

The *Text* and *Sermon* is a *dead mans real speech:* To hear a dead man speak now were such a *Prodigy* as would certainly both stir up *attention*, and strike *amazement* into us, and all the hearers; yet that *Great Chancellour* of *Paris*, *John Gerson*, relates a strange History which happened about the year 1060. at the Funeral of a *Grave Doctor* there, a man otherwise reputed for the strictness of his life; at the interring of whom, when the *Priest* came to the then used form *Responde mihi*, or *answer me*, the Corps sat upright in the Biere, and to the amazement of all there present, the first day cryed out, *Justo Dei judicio accusatus sum*, *At the Just Tribunal of God I am accused,* Heb. 8. 1.

cuſed, and ſo laid immediately down in its firſt poſture; the aſtoniſhed Company deferring the burial till the next day, when the dead man with a hideous noiſe cryed out again, *Juſto Dei judicio judicatus ſum*, *By the juſt judgement of God I am judged*; whereupon the burial was deferred a day longer, and the dead man roſe up the third time and cryed out his laſt, *Juſto Dei judicio condemnatus ſum*, *By the Juſt judgement of God I am condemned*; whereat, as the whole company was ſadly affrighted, ſo *Brimo*, then an Eminent Doctor in the ſame Univerſity being effectually affected calling his Scholars together, retired from the world, and as the manner of thoſe Times was then, became the *Founder of the Order of the Carthuſians*. A ſtrange Prodigy! and a loud warning-piece to us all living, to admoniſh us not to confide, much leſs preſume upon our *outward Righteouſneſs*; for I dare not deny *Hiſtorical Credit* to this premiſed Relation from *John Gerſon*.

But bleſſed be God, dead *Abel* in the

the Text, and *the dead Biſhop* on this Hearſe ſpeak better things. This *Hearſe* is now our Biſhop's *Throne* or his *Pulpit*, and ſo *our Bier* muſt be the *laſt Pulpit* of us all of the Clergy; high and low all muſt come to this, God knows how ſoon; (I may be the next:) God ſend us all an happy *Nunc dimittis*, of which we may live and dye aſſured if we *imitate* them, for *they being dead yet ſpeak*, and as you have heard at large do *preach* unto us all *Faith*, *Hope* and *Charity* (the only ſtrait way to Heaven) all evidenced by their works of *Piety*, which if not imitated by us, may juſtly riſe up in judgement againſt us. Mat. 12. 42.

To *Recapitulate* and ſumm up our Biſhops Vertues under *three Heads*, I will remind you with,

1. *His Intellectual*,
2. *His Moral*,
3. *His Theological*

} Vertues.

1. As to his *Intellectual Vertues*, his Natural *underſtanding*, he was endowed with a ſound underſtanding, which

which he enjoyed to the last; a great
Eccl. 9. 2. blessing; for though for the *outward manner of death all things come alike to all*, and there may be one event to good and bad, both may lose their understanding at their latter end, through the *malignity* or *vehemency* of some *acute sicknesses* (which should teach us all in health to make good use of our understandings;) yet for a man to dye, *sanâ mente*, or in his right wits, is a great comfort both to the dying party, and to the surviving friends.

2. His *acquired learning*, witness his *writings* fore-mentioned, and his diligent *researches* into the magazine of the best Antiquity. I may truly say, *Here lies now dead before us one of our Chief Ritualists.*

3. He was punctual in his *Methods*, for to my knowledge he loved *Order* in his *Studies* and *Functions*, and he often repeated, and generally ob-
1 Cor. 14. 40. served the Apostles Canon, *Let all things be done decently and in order.* He was so exact in putting in practice the Discipline of our Church, that

he

he ſtrictly enjoyned, according to the *Rubrick*, the daily Publick Offices of *Morning and Evening Prayer* within the Churches of his Dioceſs, which ſince the decay of the Primitive Devotion of *daily Communions* in the old Chriſtianity, is inſtead of the *Juge Sacrificium* of the *Jews*, the daily ſacrifice *of a Lamb Morning and Evening*: And 'tis both our ſin and ſhame, that ſince God is graciouſly pleaſed (under the Goſpel) to *ſpare* our *lambs*, we Chriſtians ſhould in requital grudge our good God (except in caſe of real neceſſity) *the Calves of our lips*; to praiſe him daily in the publick Congregations. Without vanity, I have (through Gods providence) travelled and taken an impartial ſurvey of both the *Eaſtern* and *Weſtern Churches*, and can aſſert upon mine own experience, that in the *Eaſtern Churches*, *the Greeks and Armenians*, *&c.* conſtantly obſerve their daily publick Service of God; and in the *Weſtern Churches*, I paſſing through *Germany* (to take the like ſurvey) did with comfort behold the ſame

Exod. 29. 39.

Hoſ. 14. 2.

ſame daily publick Offices with full Congregations in thoſe they call the *Lutherans* and *Calviniſts*, (I do hate, but through the iniquity of the times, I cannot avoid thoſe *Schiſmatical names* expreſſed only for diſtinctions ſake) nay to give *Rome* her due, they in their way (though erroneous) obſerve the ſame daily practice ſtrictly. And truly when the *Laity* doth daily *plow*, *ſow*, *work* and *provide for the Clergy*, 'tis but Chriſtian Equity that the Clergy ſhould daily offer publick Prayers and Praiſes for the *Laborious Laity*.

Item, Our late Biſhop did much reform and regulate the good *Behaviour, and Canonical Habit of the Clergy* under his Government. He did alſo regulate their Office in *bidding prayer* before their Sermons, according to the common ſence of our Churches *Canon* LV. and confin'd their *conceived prayers* too much abuſed and groundleſs in our Liturgy, and alſo contrary to the ancient *practice of our Church*, * and other *Reformed Churches*;

* Biſhop *Latimer*, Biſhop *Hooper*, (both Martyrs) Biſhop *Jewel*, Biſhop *Andrews*, &c. uſed no other: Our *Liturg-*

97 being so *Comprehensive* there needs no other. See this at large made good, both for Antiquity and Conformity in the practice of the form of *Bidding Prayer*, in that excellent work in Latine of the Learned and Laborious *Dr. Durel*, Entituled, *S. Eccles. Anglic. Vindic. Cap. 9. p. 66.* where he proves clearly that the practice of the *Reformed Churches* in *Poland*, *Lithuania*, and *Zurick* in *Switherland*, is the same with ours in *England*. Nay the same Author further affirms, that *Calvin* himself did use such a form; See *Calvin*'s Sermons upon *Job* translated into English, Printed at *London Anno* 1580. where at the latter end you have a plain form of *Bidding of Prayer* by way of *Allocution* of the people, *and not* of direct *Invocation* of God, saying, *Let us pray*; and alway concluding with the *Lords Prayer* as we do. See further, *The Alliance of Divine Offices, &c.* by *Hamon L' Estrange* Esq; chap. 6. p. 180.

Churches; and I who have lived in this Dioceſs of *Durham* forty yeats, and have been an unworthy Arch-Deacon of *Northumberland*, as alſo a Prebend of this Church for the ſpace of thirty years, never ſaw it more Regular, (ſince the ſad twenty years of Schiſm and War, and ſo of Confuſion) whereby his Succeſſour, whoever he be, may enjoy the comfort of a *Regular Dioceſs*.

2. *His Moral Vertues.*

1. And firſt *His liberal Hoſpitality* at his Table, according to the Apoſtolical Canon, *That a Biſhop muſt be* 1 Tim. 3.

given to Hospitality, which to maintain honestly, he must in all reason and equity be allowed proportionable Revenues, according to that Proverb, *Ne sit Promus fortior Condo.* This once again may strangle *Bel* and the *Dragon.*

2. We have already mentioned his *Princely Magnificence* in his buildings.

3. His *Christian Magnanimity* in his undertakings and sufferings, we purposely omit some of them, whereby he did prevent *Innovations* within his *County Palatine*, because we would prevent malice and envy at the recital of them: But we must needs express again the *Royal Favour* procured by him, to exempt this See from the great burthen of eight hundred and eighty pounds *per An.* paid for many years by the Bishops of *Durham* to the Queens of *England.*

3. *His Theological Vertues.*

Which were his *Faith*, *Hope* and *Charity:*

1. *His*

1. *His Faith*, evidenced by his faithful *conſtancy* in the True Religion, and by his full *Confeſſion* of that Holy Faith in his Laſt Will (the antient way of the Holy Fathers in their Teſtaments.)

2. *His Hope*, expreſſed by his *Patience* under his ſufferings, knowing that *Tribulation worketh Patience, and Patience experience, and experience Hope, and Hope maketh not aſhamed.* His *ſore fits* of ſickneſs, eſpecially for the *two laſt years* of his life, often did break his crazed body, but never did break his Chriſtian patience. Rom. 5. 3, 4, 5.

3. *His Charity* apparent by his pious *Dedications* to God, and bountifull *Donations* to men, ſo that I wiſh, that in his Epitaph that character of Gods Servant might be ſtamped, *He hath diſperſed abroad, he hath given to the Poor, his Righteouſneſs remaineth for ever, his horn ſhall be exalted with honour*; a conſequent bleſſing upon ſuch Benefactors; for this *Godly Seed* is a *Metaphor*, taken from a *Husbandman*, who by ſcattering of his Seed into the ground in due ſea- Pſal. 112. 9. 2 Cor. 9. 9.

ſon, reapeth a plentiful increaſe in due time. And now here lies before us the *remains* of a great man indeed.

1. *Great by his Dignities* lawfully obtained. He was,

1. *A Fellow of Caius Colledge* in *Cambridge.*

2. *A Prieſt* in God's Church.

3. *Maſter* of *Peter-houſe* in *Cambridge.*

4. *A Prebendary* here.

5. *Arch-Deacon.*

6. *Deane.*

7. At laſt, by theſe orderly degrees he was, through the providence of God, and under God by the *Royal Favour* of our moſt Gracious King, in Reward of his Conſtant and Loyal Services and Sufferings at Home and Abroad, exalted to the *Throne of a Biſhop*, and ſuch a Biſhop as was a *Count Palatine* in *England*, and ſo as I may ſay a *petty King*, as having the *Royalties* in this County belonging to him, but ſtill with due *Subordination* to a Great King Tranſcendent above him, and all Subjects within this Kingdome; but ſtill a Βασίλικος

in

in our Tranſlation, a *Noble Man*; in the vulgar Latine, a *Regulus*; in St. *Hierome*, *Paladinus*; a parallel Title to that part of our Biſhops Dignity. John 4. 46. *Hier.* in Iſa. 65. *Princ.*

By the *Sages of the Law*, he is ſtyled *Dominus Regalis*, who hath thus long enjoyed the *Jura Regalia*. See *Rotul. Parl.* & *Paſch.* 21 *Eliz. Rotul. quint.* which the Lord *Cook* calls *a notable Record* of the Liberties of the Biſhop of *Durham*, and is therefore allowed for ſuch in the Kings Courts.

But now he is dead, and who knows but that God *took him away from the evil to come?* And as great as he was you may ſee now, that a ſmall plat of ground muſt contain and confine him, *Sic tranſit gloria mundi.* He can carry none of all thoſe Dignities to his grave, onely his *Faith and good Works* do attend him to his grave, and beyond his grave, for *his Works do follow him*, and that as high as Heaven where he now reſts from his labours; but without Faith and good works, when a man is dead, *vanity of vanities all is vanity.* Iſa. 57. 1. *Omnia mors aquat. Claudian.* Rev. 14. 13. *Eccl.* 1. 2.

2. This great man was *Greater* yet by his *Actions* and great *Benefactions*, concerning which, when in the proſecution of his Great Buildings, he

was interpelled by ſome, with the mention of his Children, his uſual anſwer was, *The Church is my firſt-born*; a *Noble* Speech, yea, a *Divine* Sentence, worthy of a *King*, who may envy it out of a Biſhops mouth. Indeed *the Church is the Kings firſt-born*, and the beſt of his *Titles* is to be the *Defender of it*. I am confident that his Noble Relations will Erect unto him a more *laſting Monument* than this our tranſient Speech or withering pen, or failing Preſs can fully expreſs. Indeed for his time he did great things, and he lived and died alſo with good intentions of doing greater things; for he was pregnant of *generous deſigns*.

3. He was *greateſt of all* by his conſtant *ſufferings*; in which ſence St. *John Baptiſt* is ſtyled, *magnus coram Domino*: not ſo much for his doings (though they were great) for *John did no Miracles*, as for his ſufferings, in which Sence our late Biſhop was greateſt, for he was a *conſtant Confeſſor* for Chriſt and his True Religion, and ſo but one de-

Luke 1. 15.

John 10. 41.

gree

gree removed from the *Noble Army* of *Martyrs*, into whoſe bleſſed Society our hope is that he is now gathered: to which bleſſed ſtate of Glory he bring us all at laſt, who hath both by his precious blood purchaſed, and by his Free Grace prepared it for us, even Jeſus Chriſt the Righteous. To whom with the Father and the Holy Spirit, three Perſons and one God, be aſcribed again from Angels, from us, and from all men; all Praiſe, Power, Majeſty, Dominion and Glory for ever and ever, *Amen*. Heb. 12. 22. to 24.

AN APPENDIX

Of the late Lord Bishop OF *DU RESME*'s PROFESSION and PRACTICE; And of his *Last Will* concerning RELIGION.

The State of us that adhere to the Church of *England.*

The Roman Catholicks

1. SAy and believe (as by the Articles of their *new Creed* they are bound to believe) that we are all damned, and accurſed perſons.

2. They call us Hereticks.

3. They excommunicate us, and abhorr to joyn with us in any Sacred action, either of Prayer or Sacraments.

The reformed Churches

1. SAy and believe (as we do) that we profeſs and believe whatſoever is neceſſary to ſalvation; and that it is an accurſed belief which the Roman Catholicks have of us.

2. Theſe acknowledge us to be true Catholicks.

3. They do moſt willingly receive us into their Churches, and frequently repair to ours, joyning with us both in Prayers and Sacraments.

4. Not

The Roman Catholicks.

4. Not long ſince they burnt us (both alive and dead) at their ſtakes; and where the Edicts of Princes reſtrain them not, they do ſo ſtill, as by their own Laws they have obliged themſelves to do; which Laws (if civil reſpects ſuſpend them not for the time) they can put in execution at an hours warning when they pleaſe.

5. They will allow us no other burial of our dead, than the burial of a dog; accounting their Churches, and their Church-yards

The reformed Churches.

4. Theſe men (whoſe Predeceſſors were burnt up and martyr'd as ours have been) being in ſuch times of perſecution received, and harbour'd in our Churches, gave us the like Relief in theirs, both in *Germany* and *France*, where when at any time we come, they have obtained freedom for us from this kind of perſecution, under which we might otherwiſe ſuffer and be in continual danger to loſe our lives.

5. They allow us, not onely to bury our dead among theirs, in the Church-yards which they have purchaſed,

The Roman Catholicks. *The reformed Churches.*

yards to be polluted if any of our people be there put into a Grave; and whoever it is among them (be it a Son that ſhall bury his Father, or a Wife her Huſband that dye in our Religion) if they venture to make a Grave there, and put the dead Corps either of a Father, or a Husband, or other the like into it, they are bound to ſcrape up that Corps again with their own fingers, and carry it away to be buried in a ditch or a dunghill, or where elſe they can finde roome for it: Prince or Peaſant are hereni alike, if they be not chaſed, and peculiarly ſet apart for that purpoſe; but they give us leave alſo to uſe our own Office, and Order of Burial, (at leaſt they hinder us not to do it, if the Roman-Catholicks permit it) and to ſet up our Monuments and Inſcriptions over the Graves, hereby profeſſing *Unity* with us both alive and dead.

☞ In all which Regards we ought no leſſe to acknowledge them, and to make no Schiſme between our Churches and theirs; however we approve not ſome

not Roman Catholicks, they ſhall be uſed no better.

ſome defects that may be ſeen among them.

This remains written by the Biſhop's own hand when he was in France.

Adjutorium

Adjutorium noſtrum in Nomine Domini, qui fecit Cœlum & Terram.

In Nomine & Honore ejuſdem Domini Dei noſtri, Patris, & Filii & Spiritus Sancti, Summæ ac individuæ Trinitatis.

QVoniam Statutum eſt omnibus ſemel mori, & Corpus uniuſcujuſque diſſolutum iri, tempus verò diſſolutionis meæ cùm incertum ſit, de qua tamen quaſi in propinquo eſſet, aſſiduâ animi meditatione ſollicitus, & frequenti Corporis infirmitate pulſatus, ſubinde cogito; Ego Johannes Coſinus, *humilis Eccleſiæ Dei Adminiſter, & modò permiſſione altiſſimi Epiſcopus Dumelm. non ponens ſpem meam in præſenti hac vitâ, ſed ad alteram (quæ futura eſt) in Cœlis æternam, ex divina tandem miſeri-*

cordiâ,

cordiâ, adipiſcendam ſemper anhelans, & humiliter orans pro ſalute animæ meæ, ut per merita Jeſu Chriſti Filii Dei vivi, & Redemptoris ac Mediatoris noſtri unici, omnia mea mihi remittantur delicta; hoc Teſtamentum, continens ultimam voluntatem meam, ſanâ mente & puro corde condo, ordino, & facio, in hac formâ quæ ſequitur.

Ante omnia, Domino noſtro Deo Omnipotenti gratias ago quas poſſum maximas, quòd me ex Fidelibus, & bonis Parentibus in hanc vitam naſci, atque in Eccleſiâ ſuâ, per Sanctum Baptiſmi Lavacrum ab ipſo inſtitutum, ad vitam æternam renaſci voluerit, meq; à juventute meâ in doctrinâ ſanâ erudiverit & ſanctorum ſuorum participem effecerit, fidemq; non fictam vel mortuam, ſed veram & vivam in animo meo impreſſerit, unà cum adjunctâ ſpe firmâ fore poſthac ut perducar ad vitam ſempiternam. Quæ quidem fides in eo conſiſtit ut adoremus & veneremur deum, in eumq; credamus, &, in quem miſit, filium ejus dilectiſſimum, verbum æternum ante ſecula genitum,

Jeſum

Jesum Christum Dominum nostrum, qui propter nos nostramq; salutem, ex beatissimâ Virgine Mariâ, superveniente in eam spiritu sancto, carnem in sæculo sumpsit & homo factus est; deinde natus, passus, crucifixus, mortuus ac sepultus, & postquam ad inferos descendisset, ex sepulchro suo resurrexit, & captivam ducens captivitatem, adscendit in Cœlos, ubi ad dexteram Dei Patris sedet, & regnat in æternum; inde verò, spiritum sanctum (in quem pariter nobis credendum est) misit, a Patre Filioq; procedentem, per quem largissimè dona distribuit hominibus, & Ecclesiam suam Catholicam in communione sanctorum, in Divinis Sacramentis, in verâ fide, in doctrinâ sanâ, ac moribus Christianis instituit; unà cum remissione peccatorum piis omnibus, & dignos in eadem Ecclesiâ pœnitentiæ fructus proferentibus, impertiendâ; quibus etiam quum in supremo sæculi die de Cœlis rediturus ut mortuos resuscitet, & omnes judicet, collaturus est æternam beatitudinem; reliquis verò infidelibus, aut qui secundum carnem vixerint, & converti, sive pœnitentiam agere nolenti-

bus æternum ſupplicium irrogaturus. In hac Fide, quæ totius ſacræ Scripturæ ſumma eſt, & abſolutiſſimum compendium, ſanctis (Judæ verſ. 3.) *ſemel tradita, & ab Apoſtolis, eorumq; ſucceſſoribus propagatâ, atq; ad nos uſq; derivata vivere me profiteor, & ut in ea ad ultimum vitæ ſpiritum conſtanter ac ſine hæſitatione perſeverem & moriar, aſſiduis quantum poſſum precibus à Deo contendo; unitatem intereà colens & ſervans vinculum pacis ac charitatis cum omnibus ubiq; Chriſtianis, qui inter tantæ Eccleſiæ mala, diſtractiones & calamitates (quibus equidem non poſſum non illachrymari) hanc fidem integrè admittunt, nullamq; ejus partem in dubium vocant. Spero etiam, quæ eſt Dei Chriſtiq; Θεανθρώπου, Servatoris noſtri benignitas omnes eos, qui hæc à Deo revelante tradita ſimpliciter nobiſcum crediderint & piè vixerint, in magno illo die Domini ſalvos fore, etiamſi ſingulorum rationem reddere, vel modum exponere, vel quæſtiones circa ea exortas ſolvere, vel dum fortè ſatagunt Hallucinationes aliquot effugere, & penitùs ab errore immunes eſſe nequiverint.* Sed

Sed quaſcunq; olim Hæreſes & quæcunq; etiam Schiſmata, quibuſcunq; tandem nominibus appellentur, priſca & univerſalis ſive Catholica Chriſti Eccleſia, unanimi conſenſu rejecit & condemnavit, ego pariter condemno & rejicio; unà cum omnibus earundem Hæreſium fautoribus hodiernis, Sectariis & Fanaticis, qui ſpiritu malo acti mentiuntur ſeſe ſpiritu Dei afflari. Horum omnium, inquam, Hæreſes & Schiſmata, Ego quoq; Eccleſiæ noſtræ Anglicanæ, imò Catholicæ, Symbolis, Synodis & Confeſſionibus addictiſſimus pariter improbo conſtanterq; rejicio, atq; repudio. In quorum numero pono non tantùm ſegreges Anabaptiſtas & eorum ſequaces (proh dolor!) nimium multos, ſed etiam novos noſtrates Independentes & Presbyterianos, genus hominum malitiæ, inobedientiæ & ſeditionis ſpiritu abreptum, qui inauditâ à ſeculis audaciâ & perfidia, tanta nuper perpetrarunt facinora, in contemptum & opprobrium omnis Religionis & Fidei Chriſtianæ, quanta quidem non ſine horrore dici aut commemorari queant: Quinetiam à corruptelis & ineptis

nuperq; natis ſive Papiſticis (quas vocant) ſuperſtitionibus, doctrinis, & aſſumentis novis in Avitam ac Primævam laudatiſſimæ olim tam Orthodoxæ & Catholicæ Eccleſiæ Religionem ac fidem jamdudum contra ſacram Scripturam, veterumq; Patrum Regulas ac mores introductis, me prorſus jam alienum eſſe, atq; adeò à Juventute mea ſemper fuiſſe, ſanctè, & animitùs adſevero.

Ubicunq; verò Terrarum Eccleſiæ, Chriſtiano nomine cenſæ veram, Priſcam & Catholicam Religionem Fidemque profitentur, ut Deum Patrem, Filium & ſpiritum ſanctum uno ore & mente invocant ac colunt, eis, ſi me uſpiam actu jam nunc jungi prohibet vel diſtantia Regionum, vel diſſidia hominum, vel aliud quodcunq; obſtaculum, ſemper tamen animo, mente & affectu conjungor ac coaleſco; id quod de Proteſtantibus præſertim, & benè reformatis Eccleſiis intelligi volo: Fundamentis enim ſalvis, diverſitatem, ut opinionum, ita quoq; rituum circa res juxta adnatas, & minùs neceſſarias, nec univerſali veteris Eccleſiæ praxi repug-

repugnantes in aliis Ecclesiis (quibus nobis præsidendum non est) amicè, placidè & pacificè ferre possumus, atque adeo perferre debemus. Eis verò omnibus qui malè consulti quoquo modo me iniquis calumniis insectati sunt, vel adhuc insectari non desinunt, ego quidem ignosco, & deum seriò precor, ut ipse quoq; ignoscere, & meliorem eis mentem inspirare velit. Operam interim & mihi, & aliis omnibus fratribus, præsertim Episcopis, & Ministris Ecclesiæ Dei, quantum ex illius gratiâ possumus, dandam & conferendam esse existimo, ut tandem sopiantur, vel saltem minuantur, Religionis dissidia, atq; ut pacem sectemur, cum omnibus, & sanctimoniam. Quod ut fiat quàm ocyssimè, faxit Deus Pacis Autor & Amator concordiæ. Cujus immensam misericordiam oro & obtestor, ut me in peccatis & iniquitatibus conceptum ab omni humanæ infirmitatis labe & corruptela repurget, dignumq; ex indigno per magnam clementiam suam faciat, mihiq; passionem & immensa merita dilectissimi sui filii Domini nostri Jesu Christi, ad delictorum meorum omnium

expiationem applicet : ut quum novissima vitæ hora non improvisa venerit, ab Angelis suis in sinum Abrahæ raptus, & in societate sanctorum & electorum suorum collocatus, æternâ fœlicitate perfruar.

Hæc præfatus quæ ad Religionem & Animæ meæ statum ac salutem spectant, quæq; Latino Sermone à me dictata atq; exarata sunt, reliqua, quæ ad sepulturam corporis, & bonorum meorum temporalium dispositionem attinent, sermone patrio perscribi faciam, ac perorabo.

Vid. J. Will. &c.

Our

Our help is in the Name of the Lord who made Heaven and Earth.

In the Name and Honour of the ſame Lord our God, the Father, and the Son, and the Holy Ghoſt the moſt High and undivided Trinity.

FOraſmuch as it is appointed for all men once to die, and that every mans body ſhall be diſſolved, but the time of my diſſolution is uncertain; of which notwithſtanding, as if it were nigh at hand, being mindful in my daily Meditations, and ſhaken with the frequent infirmities of my body I ever and anon think thereof.

I *John Coſin*, an humble Miniſter in the Church of God, and by the permiſſion

mission of the most High now Bishop of *Durham*, not putting my hope in this present life, but ever aspiring to that other (which is to come) eternal in the Heavens, and which by the mercy of God ere long I hope to obtain, and humbly praying for the salvation of my own Soul, that through the merits of Jesus Christ, the Son of the living God, our only Redeemer and Mediator, all mine offences be forgiven me; being of a sound mind, out of a sincere heart, do make, ordain and constitute this Testament, containing my Last Will, in this form as followeth.

First of all, I heartily thank our Lord God Almighty, that he hath vouchsafed me to be born in this life of faithful and vertuous Parents; and that it hath pleased him that I should be Regenerate (and born a new in his Church) unto Life Eternal by the holy Laver of Baptism, which he hath instituted; and that he hath instructed me from my Youth in sound doctrine, and hath made me partaker of his Saints, that he hath imprinted

in

in my mind a Faith not feigned nor dead, but true and living, together with a firm confidence, that hereafter I shall be brought unto eternal life; which Faith doubtless consists in this, That we adore and worship one God, and believe in him, and in him whom he hath sent, his most beloved Son the Eternal Word, begotten before all Ages, Jesus Christ our Lord; who for us and for our Salvation took flesh of the most blessed Virgin *Mary* (the Holy Ghost over-shading her) in this life, and was made man, afterward was born, suffered, was crucified, dead and buried, and after he had descended into Hell, rose again from his Grave, and leading captivity captive, ascended into Heaven, where sitting at the right hand of God, he reigneth for ever; but sent from thence the Holy Ghost (in whom we ought equally to believe) proceeding from the Father and the Son, by whom he most bountifully gave gifts unto men, and founded his Catholick Church in the Communion of Saints, in the Divine Sacraments, in true Faith,

Faith, ſound Doctrine, and Chriſtian Manners; together with the remiſſion of Sins, to be conferred on all the Godly, and that in the ſame Church bring forth fruits meet for Repentance; to whom alſo when in the laſt day of the world he ſhall come from Heaven to raiſe the dead and judge all, he will give eternal happineſs; but to the reſt that are Infidels, or that have lived according to the fleſh, and would not repent or be converted, he will inflict eternal puniſhment. In this Faith, which is the ſummary and moſt abſolute Abridgement of all the Holy Scripture (*Jude* verſ. 3.) *once delivered to the Saints*, and which the Apoſtles and their Succeſſors have ſpread abroad and derived down even to us, I profeſs my ſelf to live, and that I may perſevere in it conſtantly without doubting unto my laſt breath is my daily prayer; in the mean time ſeeking after Unity by preſerving the bond of Peace and Love with all Chriſtians every where, who among the great Evils, Diſtractions and Calamities

lamities of the Church (which truly I cannot but heartily bewail) entirely receive this Faith, and call no one part of it in question. I hope also through the goodness of God and Christ, God and Man our Saviour, that all they that have together with us sincerely believed these things that are revealed and delivered from God, and have lived a Godly life, shall be saved in the great day of the Lord: who although they are not able to give an account, or explain the manner of every of them, nor resolve the questions raised about them, and though perhaps when they endeavour it they cannot avoid some mistakes, and be altogether free from errour.

But whatsoever Heresies or Schisms heretofore, by what names soever they be called, the antient Catholick and Universal Church of Christ with an unanimous consent hath rejected and condemned, I do in like manner condemn and reject; together with all the modern Fautors of the same Heresies, Sectaries and Phanaticks, who

who being carried on with an evil Spirit do falsely give out they are inspired of God: The Heresies and Schismes, I say of all these, I also as most addicted to the Symbols, Synods and Confessions of the Church of *England*, or rather the Catholick Church, do constantly renounce, condemn and reject. Among whom I rank not only the Separatists, the Anabaptists and their Followers, (Alas) too too many, but also the New Independents and Presbyterians of our Countrey, a kind of men hurried away with the spirit of Malice, Disobedience and Sedition, who by a disloyal attempt (the like whereof was never heard since the world began) have of late committed so many great and execrable Crimes, to the contempt and despite of Religion, and the Christian Faith, which how great they were without horrour cannot be spoken or mentioned.

Moreover I do profess, with holy asseveration and from my very heart, that I am now, and have ever been from my youth altogether free and averse

averse from the corruptions and impertinent new-fangled or papistical (so commonly called) superstitions and doctrines, and new superadditions to the Ancient and Primitive Religion, and Faith of the most commended, so Orthodox and Catholick Church, long since introduced, contrary to the Holy Scripture, and the Rules and Customes of the ancient Fathers.

But in what part of the World soever any Churches are extant, bearing the name of Christ, and professing the true Catholick Faith and Religion, worshipping and calling upon God the Father, the Son and the Holy Ghost with one heart and voice, if any where I be now hindred actually to be joyned with them, either by distance of Countries, or variance amongst men, or by any other let whatsoever; yet alwayes in my mind and affection I joyn and unite with them; which I desire to be chiefly understood of Protestants, and the best Reformed Churches; for where the foundations are safe, we may allow,

low, and therefore most friendly, quietly and peaceably suffer, in those Churches where we have not Authority, a diversity as of Opinion so of Ceremonies about things which do but adhere to the Foundations, and are neither necessary or repugnant to the practice of the Universal Church. As for all them who through Evil Counsel have any way inveighed against, or calumniated me, and even yet do not forbear their invectives, I freely pardon them, and earnestly pray to God, that he also would be pleased to forgive them, and inspire them with a better mind. In the mean while, I take it to be my duty, and of all my Brethren, especially the Bishops and Ministers of the Church of God, to do our utmost endeavours, according to the measure of Grace which is given to every one of us, that at last an end may be put to the differences of Religion, or at least that they may be lessened, and that we may follow *Peace with all men and Holiness*; which that it may be accomplished very

very speedily, God the Author of Peace and Concord grant, whose infinite Mercy I humbly beseech, that he would cleanse me, who was conceived in Sin and Iniquity, from every spot and corruption of humane frailty; and that through his great clemency he would make me who am unworthy to become worthy, and that he would apply to me the Passion and infinite Merits of his most beloved Son Jesus Christ our Lord, to the expiating of all mine Offences; that at the last hour of my Life, which I daily look for, I may be carried by his Holy Angels into *Abrahams* bosome, and being placed in the fellowship of his Saints and Elect, may fully enjoy Eternal Felicity.

Having now declared what belongs to my Religion, and the State and Salvation of my Soul, which I have now delivered here in Latine: The rest that belongs to my Burial, and the disposal of my Temporal Estate, I shall

I shall cause to be written in my Native Language, and so conclude.

Durham Jan. 18. 1672.

Vera Copia Examinata per me
William Stagg *Not. Publicum.*

FINIS.